Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – 3
SPECIAL ISSUE
DEC. - 2025
ISSN: 2966-1439
P.1-260

SPECIAL ISSUE

ELF and ELT: Facing the Challenges Ahead

Edited by Enrico Grazzi

Chief-Editor Diogo Oliveira

FEDERAL UNIVERSITY OF RECÔNCAVO DA BAHIA

ACKNOWLEDGEMENTS

The editors of this special issue of Paraguaçu, *ELF and ELT: Facing the Challenges Ahead*, wishes to express sincere gratitude to the members of the Editorial Board for their steadfast support, insightful guidance, and commitment to upholding the journal's high academic standards.
Special thanks are also extended to the anonymous reviewers who generously contributed their time, expertise, and careful attention in carrying out the blind review of the articles included in this volume. Their thoughtful feedback and constructive suggestions have been essential in strengthening the scholarly quality, clarity, and coherence of this special issue.
Their collective dedication and professionalism made this publication possible.

TABLE OF CONTENTS

ELF and ELT: Facing the Challenges Ahead

Edited by Enrico Grazzi

Chief-Editor Diogo Oliveira

Enrico Grazzi, editor
Roma Tre University
Dept. of Foreign Languages, Literatures and Cultures
enrico.grazzi@uniroma3.it

ELF and ELT: Facing the Challenges Ahead

Since the processes of globalization have consolidated English as the primary international language, research on English as a Lingua Franca (ELF) and its implications for English Language Teaching (ELT) has expanded significantly. A growing body of empirical studies, applied projects, teacher education initiatives, and international conferences has addressed the complex and often contested relationship between ELF, language norms, pedagogy, and assessment. Together, these contributions have established ELF research as a dynamic field that continues to offer crucial insights into how English is learned, taught, and used in increasingly multilingual and multicultural contexts.

This special issue of Paraguaçu brings together a diverse set of contributions that engage with some of the most pressing challenges currently facing ELF-informed ELT and Second Language Teacher Education (SLTE). The volume originates from the 14th International Conference on English as a Lingua Franca, held at Prague City University in September 2024, in a period marked by renewed international academic exchange following the disruptions of the Covid-19 pandemic. Its overarching aim is to advance ongoing scholarly debate and to deepen understanding of key, and in some cases still unresolved, issues in ELF research and pedagogy. These include the emergent and variable nature of ELF in classroom practice; the transcultural, multilingual, and multimodal dimensions of ELF in both face-to-face and digitally mediated learning environments; the relationship between ELF variation, learner "error," and the assessment of communicative competence; and the evolving profile of the ELF-informed teacher of English.

A distinctive feature of this special issue is the dialogue it establishes between established and emerging voices in ELF studies. Four of the papers — authored by Yasemin Bayyurt and Martin Dewey, Lili Cavalheiro, Enrico Grazzi, and Sávio Siqueira — follow from a plenary panel convened by Enrico Grazzi at the 14th International Conference on English as a Lingua Franca. These contributions reflect mature theoretical engagement with ELF and address its implications for teacher professionalism, intercultural citizenship education, sociocultural theory, and decolonial perspectives on curriculum and policy. Complementing these studies, the remaining articles showcase the work of emerging scholars whose doctoral research exemplifies the evolving and interdisciplinary landscape of ELF studies. Together, these contributions foreground issues of ideology, material design, translanguaging practices, antiracist pedagogy, EMI contexts, and the role of human–AI interaction in raising ELF awareness.

By bringing these perspectives into conversation, the special issue seeks to bridge theory and practice, responding to long-standing calls in second language teacher education (SLTE) to

make scientific concepts meaningful and actionable for teachers. As Johnson and Golombek[1] (2011, p. 2) remind us, the responsibility of teacher education lies in connecting theory to teachers' goal-directed activity and everyday professional knowledge. In this spirit, the articles collected here aim not only to advance scholarly discussion but also to support educators in navigating the pedagogical, ethical, and ideological challenges of teaching English in a rapidly changing global landscape.

Together, the contributions presented in this volume underscore the enduring relevance of ELF as a lens for understanding linguistic diversity, questioning normative assumptions, and fostering more inclusive, reflexive, and socially responsible approaches to English language education.

Enrico Grazzi

ELF and ELT: Enfrentando os Desafios que se Aproximam

Desde que os processos de globalização consolidaram o inglês como principal língua internacional, as pesquisas sobre o Inglês como Língua Franca (ILF/ELF) e suas implicações para o ensino de língua inglesa (ELT) expandiram-se significativamente. Um número crescente de estudos empíricos, projetos aplicados, iniciativas de formação de professores e conferências internacionais tem abordado a relação complexa e frequentemente contestada entre ELF, normas linguísticas, pedagogia e avaliação. Em conjunto, essas contribuições estabeleceram os estudos de ELF como um campo dinâmico, que continua oferecendo insights fundamentais sobre como o inglês é aprendido, ensinado e utilizado em contextos cada vez mais multilíngues e multiculturais.

Este número especial de Paraguaçu reúne um conjunto diversificado de contribuições que dialogam com alguns dos desafios mais urgentes enfrentados atualmente pelo ensino de inglês informado por ELF e pela formação de professores de línguas (SLTE). O volume tem origem no 14º Congresso Internacional de Inglês como Língua Franca, realizado na Prague City University, em setembro de 2024, num momento marcado pela retomada dos intercâmbios acadêmicos internacionais após as interrupções causadas pela pandemia de Covid-19. Seu objetivo central é impulsionar o debate científico em curso e aprofundar a compreensão de questões fundamentais — e, em alguns casos, ainda não resolvidas — nas pesquisas e pedagogias relacionadas a ELF. Entre elas: a natureza emergente e variável de ELF nas práticas de sala de aula; as dimensões transculturais, multilíngues e multimodais de ELF em ambientes presenciais e digitalmente mediados; a relação entre variação em ELF, "erro" do aprendiz e avaliação da competência comunicativa; e o perfil em evolução do professor de inglês informado por ELF.

Uma característica distintiva deste número especial é o diálogo que se estabelece entre vozes consolidadas e emergentes nos estudos de ELF. Quatro dos artigos — de autoria de Yasemin Bayyurt e Martin Dewey, Lili Cavalheiro, Enrico Grazzi e Sávio Siqueira — derivam de

[1] JOHNSON, Karen E. and GOLOMBEK, Paula R. (Eds.). **Research on Second Language Teacher Education**. New York and London: Routledge, 2011.

um painel plenário organizado por Enrico Grazzi no 14º Congresso Internacional de Inglês como Língua Franca. Essas contribuições refletem um engajamento teórico amadurecido com ELF e abordam suas implicações para o profissionalismo docente, a educação para a cidadania intercultural, a teoria sociocultural e perspectivas decoloniais sobre currículo e políticas educacionais. Complementando esses estudos, os demais artigos apresentam o trabalho de pesquisadores em formação, cujas investigações de doutorado exemplificam o panorama interdisciplinar e em constante evolução dos estudos de ELF. Em conjunto, essas contribuições destacam questões de ideologia, design de materiais, práticas translíngues, pedagogia antirracista, contextos EMI e o papel da interação humano–IA na promoção da conscientização sobre ELF.

Ao reunir essas perspectivas em diálogo, o número especial busca aproximar teoria e prática, respondendo a apelos recorrentes na formação de professores de línguas (SLTE) para tornar conceitos científicos significativos e aplicáveis no trabalho docente. Como lembram Johnson e Golombek (2011, p. 2), a responsabilidade da formação docente está em conectar a teoria à atividade orientada por objetivos dos professores e ao seu conhecimento profissional cotidiano. Nesse espírito, os artigos aqui reunidos têm como propósito não apenas ampliar as discussões acadêmicas, mas também apoiar educadores na navegação dos desafios pedagógicos, éticos e ideológicos envolvidos no ensino de inglês em um cenário global em rápida transformação.

Conjuntamente, as contribuições apresentadas neste volume destacam a relevância contínua de ELF como lente para compreender a diversidade linguística, questionar pressupostos normativos e promover abordagens mais inclusivas, reflexivas e socialmente responsáveis para o ensino de língua inglesa.

Enrico Grazzi

SYNOPSIS OF THE ARTICLES IN THIS VOLUME

Yasemin Bayyurt & Martin Dewey – *Critical cultural awareness and independent professionalism: A pre-sessional case study on engaging with diversity and multilingualism.*
This article investigates how critical cultural awareness develops in English-medium higher education and how it relates to educators' independent professionalism. Drawing on classroom observations and interviews with EAP tutors in UK pre-sessional courses, the study highlights the role of translanguaging and reflexive multilingual awareness in responding to linguistic and cultural diversity. The authors argue that educators need professional autonomy and critical agency to navigate contemporary academic challenges, including those posed by generative AI.

Júlia Calvet-Terré – *ELF and teacher education: Addressing ideological barriers to ELF-aware teaching practices.*
This study explores how native-speakerism and standard language ideology continue to hinder the adoption of ELF-aware pedagogies. Drawing on research with Spanish pre-service teachers, Calvet-Terré shows how non-standard but intelligible English forms are often negatively evaluated. The article argues for critical teacher education that challenges ideological bias and promotes intelligibility, diversity, and inclusivity.

Silene Cardoso – *ELF in English language textbooks designed in Portugal: Contributions from pre-service teachers.*
Cardoso examines how ELF perspectives can be integrated into Portuguese ELT textbooks through the work of pre-service teachers. The study reports on a workshop in which participants analysed and adapted textbook activities to enhance intercultural awareness and cultural diversity. Findings highlight the need to prepare future teachers to critically evaluate and redesign materials to reflect global English use.

Polyanna Castro Rocha Alves – *ELF-aware teaching practices: Insights from pre-service English language teachers in a Brazilian public university.*
Using action research with Brazilian pre-service teachers, this article investigates how ELF-aware teacher education influences classroom practice. The findings show a shift away from native-speaker norms towards intelligibility, linguistic diversity, and intercultural awareness. The study demonstrates how ELF principles help bridge theory and practice in teacher education.

Lili Cavalheiro – *Rethinking teacher education for culturally diverse English classrooms: An ELF and intercultural citizenship education approach.*
Cavalheiro proposes an integrated ELF and Intercultural Citizenship Education framework for teacher education. Using examples from Portuguese pre-service teacher programmes, the study shows how ELF-informed pedagogy can foster inclusion, empathy, and critical reflection. The paper positions English teaching as a tool for intercultural engagement and democratic participation beyond the classroom.

John Fiorese – *Between grammars and bodies: Rethinking English as a lingua franca through antiracist language education.*

Fiorese rethinks ELF through an antiracist and decolonial lens, highlighting how whiteness and coloniality shape ELT and teacher education. Drawing on racial literacy and decolonial theory, the article argues for integrating critical awareness of race and power into ELF pedagogy. ELF is positioned as a tool for linguistic justice and epistemic transformation.

Enrico Grazzi – *A Vygotskian approach to ELF in the English classroom.*
This paper articulates a sociocultural, Vygotskian approach to ELF in ELT, drawing on Sociocultural Theory and Concept-Based Language Instruction. ELF is framed as a natural outcome of learners' mediated development between languages. Through tools such as SCOBAs, the study demonstrates how conceptual awareness of language can replace rule-based instruction, offering implications for assessment, pedagogy, and teacher education.

Selin Aleyna Gül & Yasemin Bayyurt – *Multilingual questioning practices in EMI universities: Insights from the Turkish context.*
This study examines multilingual questioning and translanguaging practices in English-medium instruction classrooms in Türkiye. Based on classroom recordings and interviews, the findings show how flexible language use supports comprehension, engagement, and conceptual understanding. The authors argue for EMI policies and teacher education that recognise and legitimise multilingual classroom practices.

Sávio Siqueira – *ELF and the Brazilian national core curriculum: The crucial role of teacher education.*
Siqueira critically examines the inclusion of ELF within Brazil's National Common Curricular Base (BNCC), focusing on the role of teacher education in mediating policy and practice. Based on research with pre- and in-service teachers, the paper reveals tensions between progressive curricular discourse and traditional ELT ideologies. Teacher education is presented as a key site for decolonising ELT and promoting context-sensitive, reflective practice.

Tatiana Kozlova – *Comparing the efficiency of human–human and human–AI interaction for raising ELF awareness in young learners' telecollaboration.*
Kozlova compares human–human and human–AI interaction in fostering ELF awareness and intercultural communicative competence among young learners. While human interaction promotes deeper cultural engagement, AI offers personalised and low-anxiety language practice. The study supports a blended pedagogical model and stresses the importance of teacher education in balancing technological tools with human interaction.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.10-38

CRITICAL CULTURAL AWARENESS AND INDEPENDENT PROFESSIONALISM: A PRE-SESSIONAL CASE STUDY ON ENGAGING WITH DIVERSITY AND MULTILINGUALISM

CONSCIÊNCIA CULTURAL CRÍTICA E PROFISSIONALISMO INDEPENDENTE: UM ESTUDO DE CASO PRÉ-SESSÃO SOBRE O ENVOLVIMENTO COM A DIVERSIDADE E O MULTILINGUISMO

Yasemin Bayyurt[1]
Martin Dewey[2]

ABSTRACT: This paper explores how learners and educators develop critical cultural awareness as part of their engagement with transcultural communication. We conceptualize this awareness as an understanding of the diversity that exists within and across societies, essential to recognizing and valuing multiple perspectives. Framed within a critical approach to transcultural communication, the paper draws on insights from language and citizenship education as well as broader debates on cultural dynamics. We explore how learners and educators can relate to cultural nuances they encounter during their language learning and professional development journeys. We examine how learners and practitioners develop expertise for effective communication in diverse multilingua-cultural settings. Building on this foundation, the paper re-examines the notion of independent professionalism as it relates to educators' roles in supporting transcultural engagement. We highlight the transformative potential of translanguaging pedagogy and reflexive awareness of multilingualism in Higher Education. Drawing on classroom observations and interviews with EAP tutors on UK university pre-sessional courses, we investigate perceptions and practices surrounding academic support in increasingly diverse settings. The study considers how tutors respond to linguistic and cultural complexity and reflects implications for both EAP and subject specialists. Finally, we consider how professional autonomy is shaped by current higher education policy and practice. We position educators as reflective professionals situated at the interface of research and practice, arguing that fostering independent, critical engagement is key to navigating today's changing academic landscape, including challenges brought about by generative AI.

Keywords: Critical Cultural Awareness; Diversity in Higher Education; English for Academic Purposes (EAP); Professional Autonomy; Multilingualism; Transcultural Communication.

[1] University of Lleida, Catalonia.
[2] King's College London, UK.

RESUMO: Este artigo investiga como aprendizes e educadores desenvolvem consciência cultural crítica a partir de seu envolvimento com a comunicação transcultural. Concebemos essa consciência como a compreensão da diversidade existente dentro e entre sociedades, essencial para reconhecer e valorizar múltiplas perspectivas. Ancorado em uma abordagem crítica da comunicação transcultural, o artigo dialoga com reflexões da educação linguística e cidadã, bem como com debates mais amplos sobre dinâmicas culturais. Exploramos como aprendizes e educadores se relacionam com nuances culturais encontradas ao longo de seus percursos de aprendizagem linguística e de desenvolvimento profissional, examinando como constroem expertise para uma comunicação eficaz em contextos multilingues e multiculturais diversos. A partir dessa base, o artigo reexamina a noção de profissionalismo independente no que se refere ao papel dos educadores no apoio ao engajamento transcultural. Destacamos o potencial transformador da pedagogia translíngue e da consciência reflexiva do multilinguismo no Ensino Superior. Com base em observações de sala de aula e entrevistas com docentes de Inglês para Fins Acadêmicos (EAP) em cursos pre-sessional de universidades britânicas, investigamos percepções e práticas relacionadas ao apoio acadêmico em contextos de crescente diversidade. O estudo considera como esses docentes respondem à complexidade linguística e cultural e reflete sobre as implicações tanto para profissionais de EAP quanto para especialistas de área. Por fim, discutimos como a autonomia profissional é moldada pelas atuais políticas e práticas do ensino superior. Posicionamos os educadores como profissionais reflexivos situados na interface entre pesquisa e prática, argumentando que promover um engajamento crítico e independente é fundamental para navegar no cenário acadêmico em transformação, incluindo os desafios trazidos pela inteligência artificial generativa.
Palavras-chave: Consciência Cultural Crítica; Diversidade no Ensino Superior; Inglês para Fins Acadêmicos (EAP); Autonomia Profissional; Multilinguismo; Comunicação Transcultural.

INTRODUCTION

As English-medium instruction (EMI) expands globally across Higher Education (HE) settings, multilingualism has become an increasingly central feature of academic life. Students and tutors now routinely negotiate diverse linguistic repertoires, heterogeneous cultural expectations, and distinct epistemological traditions within the same classroom. In such settings, *critical cultural awareness*—the capacity to recognise, question, and respond to cultural assumptions, sociopolitical values, and disciplinary norms—has emerged as an essential component of effective academic practice. In culturally and linguistically diverse learning environments, learners not only need to be proficient in their language use but also need to have the ability to navigate differing values, epistemic assumptions, and rules of academic engagement. Within this landscape, the ability to interrogate these norms and recognise their implications for teaching and learning has become an essential requirement.

In our study, we have set out to research how multilingualism is reshaping EMI provision, particularly in relation to intercultural awareness among educators in HE settings. We also explore how the move from recognising cultural complexity to actively engaging with it can be facilitated through a translanguaging pedagogy, which we see as a means of operationalizing critical cultural awareness in classroom practice. Critical cultural awareness and translanguaging perspectives challenge monolithic views of language and culture, instead promoting plurality, critical thinking, and reflexive engagement. Within university-level EMI contexts, we feel that translanguaging offers tangible strategies to deepen academic understanding and foster inclusive participation.

We also propose that both translanguaging and critical cultural awareness can serve as a pathway to *independent professionalism* – a means of framing those components of educators' professional expertise that are characterised by reflective judgment, autonomy, and responsiveness to cultural and linguistic diversity. In this article we report on research initiatives undertaken in collaboration with tutors involved in international academic support programmes, exploring to what extent responses to multilingualism and linguacultural diversity are in evidence in current thinking and practices in HE settings in which English functions as medium of instruction. We begin by looking at the role of critical cultural awareness in EMI and HE, moving on to look at both Translanguaging pedagogy and conceptualizations of professionalism, before then detailing our research methods and reporting on our initial findings from one of our case studies. We end with some further discussion, with concluding remarks and a look towards future empirical research opportunities.

1 CRITICAL CULTURAL AWARENESS AND MULTILINGUAL EDUCATION

Critical Cultural Awareness (CCA) has emerged as a fundamental construct in understanding how learners and teachers navigate increasingly diverse and multilingual educational contexts. Based on Byram's (1997) Intercultural Communicative Competence (ICC) framework, CCA—defined as *savoir s'engager*—highlights the capacity to critically assess one's own cultural assumptions alongside the practices, values, and perspectives of others. Contemporary conceptions of cultural awareness emphasize the significance of acknowledging the ideological, political, and historical influences that shape cultural representations, in contrast to previous notions that primarily concentrated on understanding cultural differences (Baker, 2022; Holiday, 2018). In this sense, CCA is not merely an attitudinal construct but a reflective and ethical stance towards diversity, power, and communication.

CCA has become an important part of the current educational contexts leading us to explore it further in diverse contexts. Porto (2019) and Risager (2023) argue that global mobility,

transnational communication, and linguistic superdiversity require learners to engage with complex social issues and embrace their roles as proactive global citizens. CCA transcends mere sensitivity toward others; it also equips students with the ability to think critically about the world and to engage responsibly with individuals who differ from themselves. This knowledge involves awareness of environmental sustainability, migration, social justice, and the dynamics of multilingual interaction. It is important to note that these topics are increasingly incorporated into language curricula and teacher education across the world.

Recently, the understanding of the concept of culture has experienced a substantial transformation concerning multilingual education. Holliday (1999, 2018) distinguishes between "large cultures," which include national or ethnic groups, and "small cultures," which encompass classroom communities, peer groups, and families. He also stresses that culture is not fixed but is constantly changing through the interactions of people in their daily lives. This perspective echoes students' lived experiences, linguistic repertoires, identities, and social trajectories, forming an integral part of their learning environment. CCA therefore involves recognizing cultural difference and understanding how learners actively construct meaning and identity within multilingual, multicultural 'small culture' spaces.

Teacher education research further demonstrates that CCA is foundational for informed pedagogical decision-making in multilingual classrooms. As shown in the ENRICH Continuous Professional Development programme (https://enrichproject.eu) (Sifakis et al., 2022), teachers who develop awareness of multilingualism and linguistic diversity can design more inclusive and context-sensitive instructional practices. CCA enables teachers to be aware of critical issues in their teaching and to question opiniated assumptions about language norms, materials, assessment, and classroom interaction. This can be seen as a crucial step in supporting learners' diverse linguistic trajectories. In multilingual classrooms, CCA is therefore blended with pedagogical flexibility and ethical responsibility. This results in the creation of the learning spaces where the students' linguistic and non-linguistic resources are recognized and valued.

Within these perspectives, CCA constitutes a key dimension of multilingual pedagogy. It encompasses the critical understanding of cultural processes, the recognition of learners' complex identities and repertoires, and the commitment to inclusive and reflective practice. The next section explores how these principles converge with recent developments in translanguaging, a pedagogical orientation that operationalizes many of the critical, multilingual, and socially responsive values embedded within CCA.

1.1 FROM CRITICAL CULTURAL AWARENESS TO TRANSLANGUAGING PEDAGOGY: CONCEPTUAL CONTINUITIES

CCA provides an ideological framework for understanding multilingual practices, while translanguaging materializes these principles pedagogically within the classroom context. CCA highlights the dynamic and socially contextualized aspects of cultural and linguistic resources. On the other hand, translanguaging enhances the flexible utilization of these resources by learners during the process of meaning-making. These points indicate that learners do not work in defined cultural or linguistic systems. Instead, they use a mix of different sources that are shaped by their pasts, the way their community works, their identity negotiations, and their educational paths. Translanguaging clarifies these processes by framing bilingual and multilingual practices not as 'interference' or 'deviation,' but as intentional, innovative, and epistemically advantageous actions. In this regard, translanguaging can be perceived as the linguistic equivalent of CCA's cultural perspective: both contest essentialist notions, prioritize learners' experiential realities, and emphasize the necessity of critical examination of standard norms.

Consequently, CCA establishes the conceptual framework for accepting translanguaging as a valid and significant pedagogical method. It encourages educators to interrogate monolingual ideologies, acknowledge the cultural entrenchment of linguistic norms, and comprehend how learners' translanguaging practices articulate identity, agency, and cultural positioning. The next section presents translanguaging pedagogy and how it relates to and expands on CCA in multilingual classrooms.

2. TRANSLANGUAGING

Translanguaging has become a significant concept in the context of the multilingual turn, contesting monolingual ideologies that regard "one language–one speaker" as the standard and evaluate bilinguals against (monolingual) native-speaker criteria. Research reveals a comprehensive perspective on bilingualism, recognizing multilinguals as proficient users of a unified, cohesive linguistic repertoire, in contrast to the notion of their being "two monolinguals in one person" (Grosjean, 1989). We can say that from this point of view, attaining native-like proficiency is not the aim of bilingual/second language education. By contrast, the aim can be to employ semiotic resources that help in conceptual development and knowledge building in meaningful interactions in diverse sociocultural contexts.

Translanguaging, as a pedagogical approach, encourages educators and students to utilize their comprehensive linguistic and semiotic resources—including spoken and written language, gestures, visuals, digital tools, and various other modalities—to facilitate comprehension, engagement, and identity development. Studies conducted in bilingual/multilingual and English as a Medium of Instruction (EMI) environments indicate that these practices can enhance cognitive engagement, facilitate content accessibility, and recognize learners' multilingual

competencies as valuable assets rather than hindrances (Jenkins & Mauranen, 2019). Simultaneously, the implementation of translanguaging pedagogies must be aligned with the local circumstances, learners' ambitions, institutional language policies, and overarching sociopolitical influences. In addition, the persistent prevalence of standard language ideologies and high-stakes monolingual evaluations can also be integrated into this implementation (García & Wei, 2014). These tensions highlight that translanguaging serves as both a descriptive framework for multilingual practices and a normative epistemological position that contests monolingual standards, while also functioning as an educational initiative aimed at redefining acceptable language use in academic contexts.

2.1 TRANSLANGUAGING PEDAGOGY: A LITERATURE REVIEW

Translanguaging pedagogy has emerged as a significant framework within the multilingual turn in education, contesting longstanding monolingual norms that have historically influenced language, content, and assessment practices (Cenoz and Gorter, 2022). Translanguaging pedagogy perceives learners not as mere users of isolated, compartmentalized languages, but as active meaning-makers who adaptively utilize a variety of linguistic, cultural, and multimodal resources. This change has a substantial impact on teaching and learning: instead of seeing multilingual practices problematically, translanguaging pedagogy sees them as important resources for understanding, developing identity, and getting involved.

Although translanguaging originated as a bilingual pedagogical technique in Welsh classrooms—where input and output were deliberately separated across languages (C. Baker, 2001; Lewis, Jones & C. Baker, 2012)—its pedagogical scope expanded considerably in the 2010s, particularly through García and Wei (2014). Early pedagogic formulations highlighted cognitive and academic advantages: translanguaging facilitates content processing across multiple languages, enhances academic registers in both languages, and fosters collaboration among students with varying proficiency levels. These studies comprised the groundwork of translanguaging pedagogy, that is, a framework of instructional approaches that appreciate learners' comprehensive linguistic repertoires and dismiss monolingual limitations in education.

García and Wei (2014) define translanguaging pedagogy as a framework that establishes "translanguaging spaces" wherein learners' varied practices are both valid and essential for the construction of meaning. These spaces promote "epistemic access" by simplifying intricate material and "identity investment" by enabling students to see themselves as informed, active contributors. This dual function aligns translanguaging pedagogy with sociocultural learning

theories, which stress that knowledge is collaboratively constructed through mediated interaction rather than being internalized in isolation.

Translanguaging pedagogy originates from the idea that the full linguistic repertoires of students—whether home languages, regional varieties, heritage languages, or other semiotic resources—support their learning of languages in a meaningful way. Hence, they are not distractions from a "target language" (Gülle 2023; Paulsrud et al., 2017; Hawkins, 2020). According to translanguaging researchers, meaning-making is inherently multilingual and multimodal. Students naturally draw on different languages and symbols to build and deepen their understanding of concepts across subjects (Wei, 2016). This approach also supports learners' identities by giving them chances to express who they are, claim expertise, navigate classroom hierarchies, and push back against deficit assumptions often reinforced by monolingual norms (Lin, 2013; Simpson, 2020). However, effective translanguaging pedagogy necessitates careful planning, including task design, grouping, multimodal materials, and flexible assessment practices, to guarantee that students' linguistic resources genuinely enhance their learning (García & Lin, 2017).

A growing body of research shows that translanguaging pedagogy has a strong positive impact on students' engagement, understanding, and motivation. Lin (2013) found that when students were encouraged to draw on more than one language as well as visual and embodied resources, they became more active, independent, and willing to participate—particularly those who often remained silent in monolingual classrooms. Simpson (2020) similarly argues that translanguaging challenges long-standing assumptions, such as those embedded in Communicative Language Teaching, that L1 use hinders L2 learning; instead, validating learners' full repertoires supports deeper thinking, richer interaction, and greater confidence. Evidence from writing tasks echoes this trend: Kirkpatrick (2014) shows that students who used their L1 during planning and drafting produced more sophisticated essays than those restricted to English only. These findings align with Cummins' (1979, 1993) interdependence hypothesis, which holds that literacy and conceptual knowledge developed in one language can transfer to another. Translanguaging pedagogy provides a contemporary way of enabling this transfer by allowing learners to mobilize their linguistic knowledge flexibly and purposefully throughout the learning process.

2.2 TRANSLANGUAGING PEDAGOGY IN EMI AND TERTIARY EDUCATION

Building on the principles of Critical Cultural Awareness, translanguaging provides a concrete pedagogical pathway for supporting multilingual learners in higher education. While CCA encourages teachers and students to critically reflect on cultural and linguistic diversity,

translanguaging operationalizes this stance by recognizing the full range of linguistic and semiotic resources students draw on when making meaning. In multilingual EMI classrooms, where linguistic expectations and students' lived practices often diverge, translanguaging offers a way to bridge this gap by validating learners' repertoires, widening access to disciplinary knowledge, and creating spaces where identity, agency, and learning intersect.

Translanguaging, while originating in bilingual education, has gained significance in English-medium instruction at the tertiary level, where monolingual English standards frequently conflict with students' actual linguistic behaviors. Researchers like Hornberger (2005) observe that encouraging learners to utilize their entire linguistic repertoire enhances both bilingual and EMI classrooms. Restricting students to English alone not only makes comprehension more difficult but also reinforces existing hierarchies and inequities around language. Evidence from higher education further supports this point. Adamson and Fujimoto-Adamson (2021) demonstrate that Japanese EMI instructors who deliberately integrated students' L1—such as permitting reading in Japanese or incorporating Japanese scripts into classroom materials—reported enhanced engagement and a more profound comprehension of disciplinary concepts. Even when translanguaging is not officially encouraged, students still use multilingual resources to help them with EMI tasks. Yüksel et al. (2023) demonstrate that Turkish EMI students routinely use Turkish-language YouTube videos alongside English readings and rely on translation tools to grasp complex content. Taken together, these findings suggest that translanguaging is not an optional "add-on" but a central part of how multilingual students learn in EMI environments.

Recent work also expands translanguaging pedagogy beyond language alone, drawing attention to the range of semiotic resources students use in meaning-making. Scholars such as Hawkins (2020) and Baynham (2020) argue for a broader, more ecological view that includes gesture, visuals, digital tools, embodied actions, and spatial arrangements. This shift toward a "semiotic ecology" reflects the reality of contemporary higher education, where learning increasingly occurs in digitally mediated, visually rich, and interactive spaces. In such contexts, multimodal translanguaging allows students to draw on the full spectrum of communicative tools available to them—resources that are often overlooked or undervalued within traditional monolingual pedagogies. For today's EMI learners, these multimodal practices are not peripheral; they are central to accessing and interpreting disciplinary knowledge.

At the same time, the literature reminds us that translanguaging pedagogy cannot be applied uncritically. Several scholars point to the importance of learner agency and preference. Ruecker (2014) notes that some students may prefer to develop standardized, monolingual academic practices to succeed in high-stakes assessments or to fit into professional communities. Matsuda (2014) also cautions that mandating students to translanguage in writing may disadvantage them if their educators or evaluators fail to comprehend all the linguistic resources

they elect to employ. Canagarajah (2011) adds an important social dimension by emphasizing that translanguaging is co-constructed through interaction; its success depends on how teachers and students negotiate multilingual practices together. Limited teacher proficiency, monolingual testing regimes, or restrictive institutional ideologies can make it difficult for translanguaging to flourish. These critiques call attention to a context-responsive approach—one that supports multilingual practices without imposing them and recognizes the constraints, aspirations, and power dynamics within each educational setting.

Taken as a whole, the literature positions translanguaging pedagogy as a promising and transformative framework for tertiary EMI education. It offers a way to challenge monolingual assumptions, expand students' access to disciplinary knowledge, and affirm the diverse linguistic and semiotic repertoires they bring to the classroom. At the same time, scholars caution against universalizing or romanticizing translanguaging; its implementation must take into account institutional structures, teaching expertise, learner goals, and assessment expectations. Translanguaging pedagogy, when carefully acknowledged and navigated, provides a robust and flexible foundation for more equitable and responsive multilingual higher education.

The broader implication of this work is that translanguaging pedagogy demands not only methodological flexibility but also a rethinking of teachers' professional identities. Rather than positioning themselves as gatekeepers of monolingual norms, educators in multilingual EMI contexts increasingly act as reflective, adaptive professionals who negotiate classroom realities with sensitivity to students' linguistic trajectories and educational goals. This move toward a more responsive stance aligns with emerging discussions on *independent professionalism*, where teachers exercise informed judgment, draw on research-based understandings of multilingualism, and make contextually grounded decisions about language use. In this sense, translanguaging pedagogy not only enriches learning but also reshapes what it means to teach ethically and professionally in today's diverse higher education landscape.

Hornberger (2005) contends that EMI environments are enhanced when pedagogic approaches encourage students to utilize their entire repertoires. Limiting students to only English not only makes it harder for them to understand, but it also keeps language hierarchies and unfairness alive. Recent research from higher education corroborates this perspective. Adamson and Fujimoto-Adamson (2021) demonstrate that Japanese EMI instructors who strategically integrated students' L1s—facilitating reading in Japanese and writing in English or incorporating Japanese scripts—observed enhancements in student engagement and comprehension of content. Even in situations where translanguaging is not officially used, multilingual practices continue. Yüksel et al. (2021) discovered that Turkish EMI students consistently utilized YouTube videos in Turkish in conjunction with materials in English and depended on translation technologies to comprehend disciplinary content.

This shows that translanguaging is not only an optional teaching method; it is a necessary part of how multilingual students learn EMI. Acknowledging and institutionalizing these practices can enhance epistemic access and mitigate inequities. EMI literature considers translanguaging pedagogy as a transformative framework that competes with monolingual ideologies, facilitates deep learning, and validates the identities of multilingual learners. Translanguaging improves epistemic access, cognitive engagement, and learner agency in bilingual education, L2 classrooms, and EMI in HE.

2.3 POSITIONING TRANSLANGUAGING AS A BRIDGE TO 'INDEPENDENT PROFESSIONALISM'

Translanguaging pedagogy requires teachers to make informed, context-sensitive, and ethically grounded decisions about language use in the classroom — decisions that cannot be scripted or standardized. This aligns closely with emerging understandings of *independent professionalism* (as elaborated on below) involving for instance reflective judgment, pedagogic autonomy, and principled responsiveness to learners' needs.

Teachers who enact translanguaging must continually navigate questions such as:

1. Which linguistic and semiotic resources are most supportive for learning?
2. How can learners' identities and cultural trajectories be respected and validated?
3. How should classroom norms evolve in response to multilingual interactions?

These are not merely technical questions; they are ethical, cultural, and professional questions that require the teacher to exercise independent, critically informed agency. Thus, translanguaging pedagogy provides a natural conceptual bridge to independent professionalism, foregrounding the teacher's role as an autonomous, reflective, and socially responsive practitioner. The subsequent section develops this connection further by examining how teacher agency and professionalism unfold within the specific pre-sessional context of this study.

3 INDEPENDENT PROFESSIONALISM IN HIGHER EDUCATION

Underpinning our work on investigating knowledge construction from the perspective of lecturers and tutors, is the realisation that educators' knowledge base and expertise can be categorised into different knowledge types and sources of experience. We take as our starting point an understanding that professional knowledge and expertise entail a complex interplay of established norms and practices together with personally derived and contextually shaped experiences of learning and teaching. Since publication of their seminal article, in which Freeman & Johnson (1998) call for a radical overhaul of the way in which we conceptualize the knowledge base for language teacher education, we have seen extensive discussion of this complexity. For reasons of scope and focus, we will not provide an in-depth review of the many developments to have taken place in the almost three decades that have passed since its publication (see Johnson

& Golombek 2018 for an account of trends in language teacher education pedagogy since 1998). We will instead limit our consideration of professionalism to a particular aspect of its conceptualization that provides us with a theoretical lens through which we have been able to make valuable sense of our research context and findings. We see as especially relevant the concepts of *Sponsored* and *independent Professionalism* as proposed by Leung (2009, 2022).

Sponsored professionalism concerns those aspects of a teacher's professional repertoire that are institutionally endorsed and publicly supported. These comprise the components of professional knowledge and skills as outlined by education authorities, curriculum bodies, and professional organisations, who to various degrees in different educational settings will oversee guidance on what is deemed necessary for teachers to know and do. These authorities may set performance standards and accredit teaching qualifications, which can be reinforced through formal institutional procedures or even legal requirements. Together, these expectations and standards will significantly shape teachers' employability and career trajectories. Sponsored professionalism offers a stable frame of reference for practice, defining the parameters of teaching principles and practices and providing the criteria for evaluating teachers' work. This can give teachers the confidence to know they are acting appropriately. The mechanisms of sponsored professionalism can entail considerable authority in education systems, especially in contexts where public accountability is mandated and reinforced through official oversight. Leung (2009) also notes, however, that sponsored professionalism is of course not fixed; it changes over time and varies across different settings (we consider the nature of this process of change below).

Leung defines *independent professionalism as a* "propensity and a disposition to examine the assumptions and the practices associated with sponsored professionalism with reference to disciplinary knowledge and one's own social values and world views, and to take steps to bring about change in one's own practice (and beyond) where appropriate and possible." (2022: 184). In other words, teachers do not simply develop their knowledge and expertise by being exposed to the theoretical, methodological and practice-base principles they encounter during their education, formal training, or in-service interventions at a "sponsored level". Expertise is derived from the way in which teachers reflect on their own beliefs and values in situ in a continuous process of restructuring experience and knowledge as they make sense of classroom realities and the wider sociocultural environment and school settings.

Differentiating between a sponsored and independent professionalism is a valuable way of understanding how practitioners can navigate their way through a changing educational landscape. In our study we assume that our participating tutors may not make this distinction explicitly but will have a sense that there are differences and tensions between those aspects of their beliefs and practices that are more 'inherited' through professionally formalised learning and those aspects that are more individual to them – that is, those which they themselves have

arrived at through their own reflective and experiential learning pathways. We see a move towards greater internationalization in HE, along with the consequential increase in linguacultural diversity (among student populations and university staff), as giving rise to a need to critically re-evaluate the impact this move may have/ought to have on policy, the curriculum and pedagogy (including teaching and assessment). From our perspective, we see changes in Sponsored Professionalism as far more gradual and slow moving than those that can take place in practitioners' independent professionalism, as the institutionalized status of established norms will tend to involve a high degree of inertia.

Jónasson (2016) explores the underlying causes of this, identifying multiple types of inertia, organized according to the following themes: "general conservativism, system stability, standards, fuzziness of new ideas, the strength of old ideas, vested interests, teacher education, lack of space and motivation for initiative, and lack of consequence of no change." (2016: 1). Jónasson comments that forms of knowledge once considered essential for understanding the world may now need to be replaced with newer forms of knowledge, often emerging from beyond traditional disciplinary boundaries. In addition, a wide range of new skills may be increasingly relevant for future societal demands. Yet numerous barriers impede such transformation, with institutional and contextual constraints inhibiting change and complicating efforts toward reform. Jónasson argues that substantial shifts in educational content are unlikely to occur unless these forms of inertia are explicitly recognised and addressed. We see as fundamental the investigation of individual practitioners' experiences and their ongoing (less inert) and developing independent professionalism. To this end, we turn now to our own study.

4 METHODOLOGY

This study adopts a qualitative, multi-site design to investigate how disciplinary knowledge is constructed and mediated in English-medium instruction (EMI) settings characterized by increasing multilingualism. The empirical basis for the analysis draws on an ongoing collaborative research project conducted at Boğaziçi University (Türkiye) and King's College London (UK), both of which host large international student populations and rely on English as a (dominant) medium of instruction. These institutions provide rich contexts for examining how multilingual students and instructors navigate disciplinary literacies, translanguaging, and multimodal meaning-making in higher education. The research design, data sources, and analytic procedures described below are reconstructed from the project documentation and presentation materials.

4.1 PARTICIPANTS AND CONTEXTS

The participant group[3] includes five academic tutors and two administrators from various departments and academic roles in the UK context, all of whom work with linguistically diverse student groups in pre-sessional, foundation, and disciplinary courses. Parallel data were also collected in Türkiye, where EMI has expanded rapidly in recent years and international student numbers are steadily increasing (Gülle et al., 2024). Participants come from a wide range of disciplinary backgrounds, including nursing, physics, chemistry, molecular biology, mathematics, electrical engineering, accounting, and informatics. This disciplinary spread enables the analysis of how different fields conceptualize and operationalize disciplinary literacies, including the linguistic, multimodal, and epistemic demands placed on learners.

4.2 DATA COLLECTION

Data were collected across multiple academic terms (Spring, Summer, and Autumn 2024; Spring 2025) through three sources:

1. **Pre- and post-observation interviews** with tutors and administrators, designed to elicit perspectives on multilingual classrooms, translanguaging, cultural sensitivity, assessment practices, and pedagogical challenges. Interview excerpts reveal emerging themes such as tensions around monolingual norms, concerns about fairness in translanguaging practices, disciplinary specificity, and the pressure of high-stakes assessments.
2. **Classroom observations** (both face-to-face and online), aimed at capturing authentic instances of knowledge construction, language alternation, multimodal scaffolding, and interactional dynamics. Recordings and field notes document instructional sequences, materials used (e.g., graphs, formulas, models, visuals), and students' translanguaging and trans-semiotic practices.
3. **Supplementary project documents**, adopting survey instruments from other EMI projects conducted by the researchers.

These data help triangulate how CCA and independent professionalism are connected to language/discipline specific teaching beyond the immediate case study.

[3] For the purpose of reporting our findings in this article, we refer to our research participants with actual names rather than pseudonyms. We do this in line with ethical guidelines at both institutions, and with the informed written consent of all those involved in the data collection. Our main motive for doing so is that as our project progressed, it became evermore apparent that everyone involved in the interviews and observations was mutually engaged in an exploration of practice, to the extent that it made more sense to see interviewees and observees more as research partners and collaborators than 'participants'. By naming these partners here we also feel we are giving more voice to their experience. It is our plan that in future publications to report on this data, these collaborator-participants will be our co-authors.

4.3 ANALYTICAL FRAMEWORK

Our analysis follows a combination of thematic and interactional analysis grounded in translanguaging theory and disciplinary literacy frameworks. First, interview transcripts were coded thematically to identify recurring issues in EMI teaching: students' struggles with disciplinary terminology, conceptual complexity, genre expectations, multimodal reasoning, and identity negotiation. Codes were also applied to tutors' self-perceptions of linguistic proficiency, their pedagogical strategies, and their collaboration (or lack thereof) with language specialists. Second, classroom observation data were examined using an interactional lens to trace how lecturers and students co-construct disciplinary knowledge through talk, gesture, visuals, modelling, digital tools, and language alternation. This aligns with recent conceptualizations of knowledge construction in EMI as a multimodal, multilingual process (e.g., Wei, 2018) and with CLILNetLE's multi-semiotic and bi/multilingual dimensions of disciplinary literacies. Third, triangulation across interviews, observations, and COST survey data allowed the researchers to identify convergences between what teachers report, what they do in practice, and what disciplinary experts consider essential for students' bi/multilingual disciplinary literacy development. This multi-layered analytical approach foregrounds both the affordances and constraints of translanguaging within EMI, including tensions arising from assessment regimes, institutional policies, and diverse learner goals.

4.4 ETHICAL CONSIDERATIONS

All participants provided informed consent prior to data collection. Identifying details were anonymized in interview transcripts and observation field notes. Due to the cross-institutional nature of the study, ethical approval was granted separately by Boğaziçi University and King's College London. Participation was voluntary, and participants were free to withdraw at any stage.

5. CASE STUDY: EMI IN 'ANGLOPHONE' CONTEXTS

In our study, the primary aim is to understand how academic tutors and lecturers approach their discipline and subject knowledge from a learning perspective, particularly in light of the multilingual environments of internationalized Higher Education (HE) settings. More specifically, the purpose of the project reported on in this article is to bring a fresh perspective on English medium instruction (EMI) by exploring current practices in Anglophone contexts (e.g. US, UK, etc.). In our research we investigate the increasing multilingualism of these spaces (notwithstanding recent pressures on immigration and linguistic/cultural diversity, with for instance the recent anti-immigration rhetoric in the US and UK), thereby extending the focus of EMI research beyond conventionally named 'non-Anglophone' settings.

EMI has up to now been predominantly defined in relation to settings in which English is not the primary language of education nor the majority language of the wider context, as in the following customary definition in Macaro (2018), in which EMI is explained as:

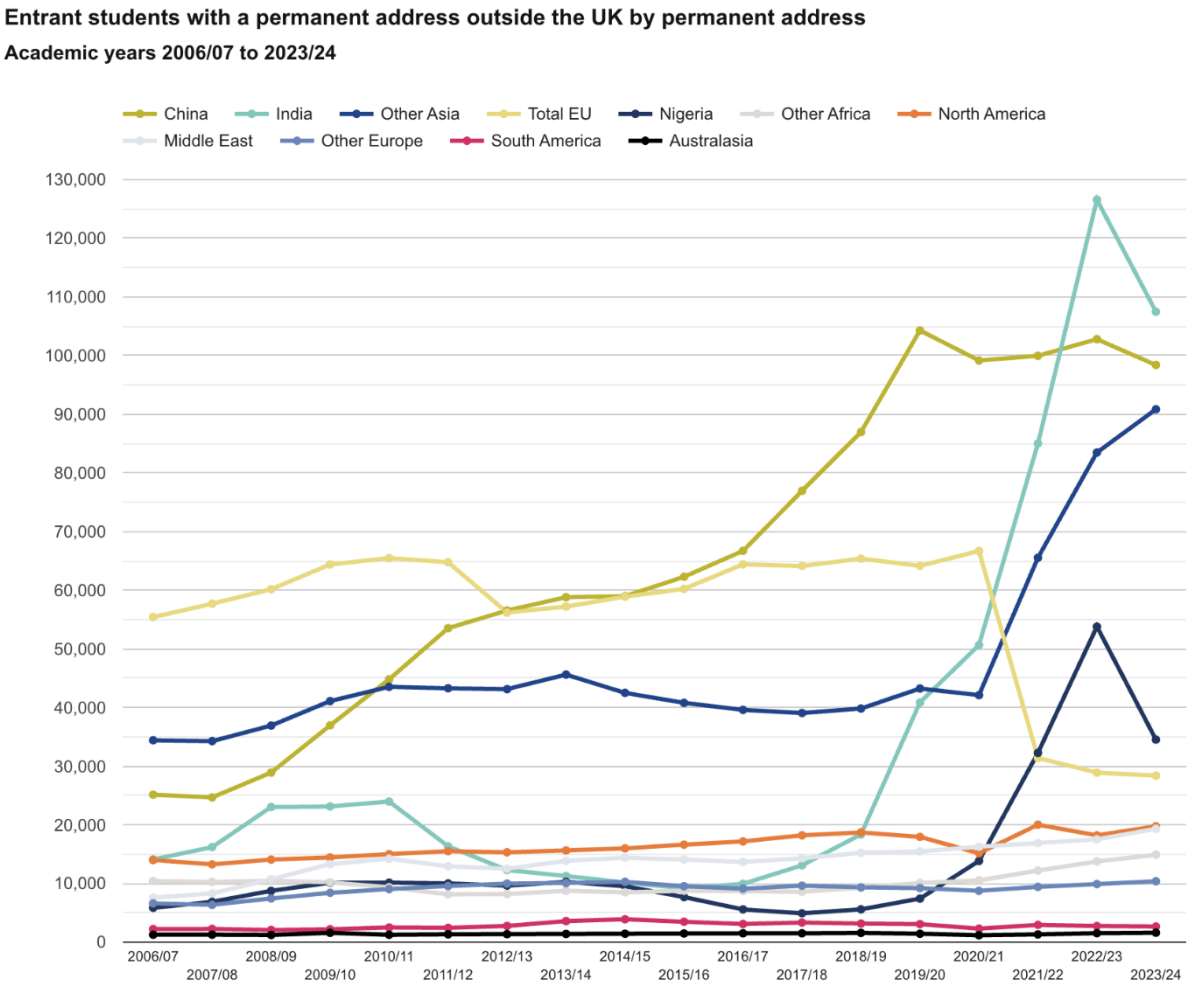
> the use of the English language to teach academic subjects (other than English itself) in countries or jurisdictions where the first language of the majority of the population is not English.
>
> (Macaro 2018: 37).

This framing of EMI as English medium provision in 'non-Anglophone' settings continues to be influential. However, as Smit (2023) makes clear in her *Key Concepts* article on EMI, this has become a complex phenomenon with all manner of local realizations, particularly when we take into account the globalized role of English and continued moves towards internationalization in so many HE contexts worldwide. In short, EMI can involve different varieties of English, with all manner of diverse linguistic practices, and may in fact be only one out of several instructional languages, while both students and teachers may bring diverse linguistic backgrounds and varying levels of proficiency across their repertoires. Smit (2023:499) identifies "six *flexible* criteria that allow for a more detailed description of individual EMI instances" (our italics for emphasis), which she lists as: *Educational level; Degree of Coverage; Location; Language Policies; Optionality;* and *Relation to English language education.* It is in connection with the third criterion, *location*, that we move away from the more established conceptualizations of EMI, which, as Macaro (2018) does above, exclude English language majority settings (i.e. US, UK, Canada, Australia, New Zealand, Republic of Ireland), adopting a more inclusive approach.

In our approach, we extend our framing of EMI to include any context (thus not defining EMI locations geographically) in which English essentially functions as a lingua franca in an educational setting as a consequence of large numbers of international students. We do this in line with a growing number of scholars who adopt a similarly expanded definition of what qualifies as EMI, extending this to 'internationalised, multilingual HE sites in Anglophone countries' (Hüttner & Baker 2023: 37). We therefore consider the academic contexts of both authors of our article to be EMI settings at the time of our data collection. The primary research site for our study (KCL) has a large number of international students, increasing substantially as a percentage of overall student numbers in recent years (particularly at postgraduate levels). At the time of writing, the KCL student body comprises 52% international students - out of a total of 33,410 (according to Times Higher Education, University World Rankings data for 2026; https://www.timeshighereducation.com/world-university-rankings/kings-college-london). This can be seen in the context of broader trends across the UK HE sector. The following chart (fig. 1)

shows increases in international student numbers by country of permanent residence in the years leading up to the academic year 2023-24 (the most recent data available) as presented by HESA (Higher Education Statistics Agency).

Figure 1. International student enrolments from 2006-07 to 2023-24)



(https://www.hesa.ac.uk/data-and-analysis/students/where-from.) (Accessed 26/11/2025)

The most notable trends illustrated here are: 1) China, which shows a consistent dramatic increase in numbers from around 2008-09 on, levelling out at approximately 100,000 students by 2019-20; 2) India, which shows a very dramatic increase from 50,000 to 120,000+ between 2019-20 to 2022-23; and 3) The EU, whose numbers fall dramatically in 2020-21 following Brexit[4].

In June and July 2024, we jointly interviewed all the research participants with a view to exploring their experiences and perceptions regarding the impact of internationalization in the university In this article we present findings from our preliminary round of interviews, which were carried out in advance of our classroom observation research. Due to the scope of our

[4] Although the EU referendum took place in the UK in June 2016, the UK only officially exited the EU on January 31st 2020.

discussion, and as this is our first publication to emerge from the project, we have chosen to present data from the initial interviews only. These illustrate key findings that then informed how we approached subsequent classroom observations and post-observation interviews, which we will pick up on in future publications. (We also do not focus on observation data yet, as the project is ongoing and we have a further round of observations planned for later in this academic cycle).

The following extract is taken from the first interview we carried out with Saul (Foundation Programme Co-ordinator at the time), who is responding here to questions about the size of the Foundation Programme and the increased levels of linguistic and cultural diversity the expansion in student numbers has brought about.

EXTRACT 1

MD>	So I wonder how much you feel that the landscape has changed (,) is changing in terms of level of diversity (,) and the kind of challenges that that might present to students and tutors
SJ>	I mean, this is an area where I'm aware of: changing attitudes, and aware of a change in my own attitudes (.) so obviously, we've got the kind of key drive towards decolonialization (,) we're trying to decolonize our curriculum er: I think some of the curricula that I set up earlier in my career as a foundation coordinator, were actually **quite** colonialised. Erm so when we're decolonial-decolonizing, the syllabus, it's often my syllabuses that we're decolonizing (.) You know, but that's– I think that's, that's part of the natural kind of change in the way I should be seeing things (,) so I'm kind of fully on board with that. I think that absolutely, we need to kind of decolonize curricula where we can, and er we are trying to do that with– it's a direction rather than a destination and we're definitely doing that on the program. I think the key extra new element, which is very, very significant, is the drive to decolonize pedagogy.

In addressing the question of diversity Saul very quickly turns to the notion of 'decolonizing the curriculum' – a movement that has gained currency in recent years to challenge the dominance

of European-Centric academic knowledge, dismantle asymmetric power structures and promote an anti-racism agenda. (For a recent case study in an HE setting in the UK see Tamimi et al 2024). It is clear that this agenda has begun to have impact on how Saul conceptualises curriculum content. It is not though immediately clear what Saul means at the end of this turn when mentioning "the drive to decolonize pedagogy", which he sees as an additional element to the decolonizing turn in the curriculum.

The notion of a decolonized pedagogy becomes clearer a little later in the interview during subsequent turns, in which Saul first refers to a change in attitude towards international students among Foundation programme colleagues, and then later in reference to pedagogic materials and methods. In the following extract he comments on what he sees as recent changes in attitude and approach.

EXTRACT 2

SJ>	So the idea was that there was a kind of Western seminar that we had these people who were just not very good at it for cultural reasons. We either have to kind of change their culture or to auto kind of weed them out. And I think we definitely within King's foundations, we are very impatient with that attitude now, we would say that these people learn in different ways. They contribute in different ways– they, they engage in different ways (,) And that, we need to: understand that, and we need to be able to appreciate that (,) and we need to find other ways of measuring their engagement (,) if that's what we're doing we have other ways of encouraging their contribution.

In the extract Saul is commenting on the ways in which the programme has needed to adjust specifically to working with large numbers of students from China. This can be seen as a move away from a more normative mindset, in which rather than – as had previously been the case – imposing dominant cultural expectations on engagement with learning, the onus has shifted somewhat, with the presumption that tutors are now required to alter their stance and presuppositions.

The impact this has on pedagogy is elaborated on further in the following extract, which occurs a little later in the conversation. Here Saul is commenting on curriculum content and use of resources in the *Liberal Arts* strand of the Foundation Programme.

EXTRACT 3

SJ>	But one of the things we early on we do is landscape painting. So that used to be quite Western. But of course we've got people from China, who've got one of the great traditions of landscape painting in the world, it made no sense to talk about landscape painting, without reference to that, where they've got their own kind of their own cultural awareness. So we have now brought that in. So we now contrast, landscape painting, and we have the essay question about it, where they can use Chinese landscape painting. But of course, that raises the question of sources, because we did have a rule whereby you had to use English language sources only. So we were saying, yes, you could talk about Chinese landscape painting, but you can't actually use any Chinese thinkers on this. And obviously, that was kind of a colonial thing that only you can see. And I guess it was kind of there, because we wanted to be able to evaluate how they use sources. We want to evaluate the sources they've chosen. But of course, now we've got Google Translate, that's all gone. And, and we can do those things, even when it's originally in Chinese. So we have just said, absolutely use those, use those sources, try and use some Western sources, just so you get the kind of broader understanding of the issue. But you know, that's– that's just one. That's just one instance of how we've gone from a very heavily Western centric to a much more open one.

Here we see a move towards a less monocentric, and eventually more multilingual approach to the curriculum. This is clearly a gradual shift in mindset, initially involving an extension in content and focus, before then also involving a move towards accepting the multilingualism of the setting by allowing students to draw on resources in Chinese. To what extent this level of

acceptance extends to all tutors in all subject areas remains to be seen - especially beyond the Foundation programme in each faculty and department (a question we partially take up below in the extracts with Lucy).

This causes us to return to the differentiation between sponsored and independent professionalism. To some extent we can see independence in Saul's stance, in which he acknowledges the need to move away from a monolithic version of curriculum content and pedagogic approach and engage with diversity, in relation to both types of professionalism. First, Saul appears throughout our interactions with him to be reflecting on his own beliefs and practices, signalling how his views have developed critically, stating that he is "aware of a change in my own attitudes" and that "when we're decolonial-decolonizing, the syllabus, it's often my syllabuses that we're decolonizing" (Extract 1). In addition, given Saul's status as Foundation Programme Co-ordinator, we can also see the potential impact of this stance on the practices of EAP tutors across the Foundation Programme, such that a more multilingual perspective may eventually become part of the sponsored notions of expertise in the department.

We turn now to examine our interview with Lucy, who at the time of data collection was Pre-sessional and Short Course co-ordinator. Key themes to emerge from our initial conversation with Lucy were as follows: high-stakes assessment and limitations of available time; the value of formative assessment; tasks to support student learning; recent changes in EAP teaching, including online provision; the need to provide subject-specific content for postgraduates; the relative lack of subject specialists; differences in respective levels of cultural awareness among EAP tutors and subject specialists; and finally, the need for greater collaboration between Foundations and academic tutors across faculties. Several of these themes relate to ongoing wider challenges that have long characterised pre-sessional provision, including very notably the assessment-oriented focus of these courses, particularly in relation to their short intensive nature and the impact this has on their structure and content. For reasons of scope, we will not concern ourselves in this paper with these aspects of the interview with Lucy. Instead, we will concentrate on how Lucy sees the key differences between the knowledge and expertise of subject specialists and tutors on the pre-sessional courses and Foundation Programme, and the challenges this can present in terms of meeting the learning requirements of international students.

In the following extract, Lucy is commenting on levels of interaction between Foundation tutors – especially on pre-sessional courses - and subject specialists, particularly in relation to attempting to provide more targeted, embedded support.

EXTRACT 4

LP>	and one of my roles, actually, part of the remit of the pre-sessional team, in the past has been to liaise with departments to provide embedded erm sessions (.) so that's kind of another part of my role, which I didn't mention before, we actually have a whole new team looking after that now, but for a number of years, you know, I, I would– ONE of the things I might do would be to liaise with, erm you know, liaise with another faculty to, you know, they will come to us and request a series of academic writing workshops, for example, or some dissertation workshops, and we would then provide those, er and you would obviously want to get as much information as possible about what the students needed. Erm And sometimes you'd be able to speak you know, a lot of the times, you WOULDN'T be able to speak to, you know, an ACADEMIC member of staff, you'd be speaking to a programs officer who had been given some instructions.

The "embedded sessions" Lucy refers to reflect a move towards greater acknowledgement of the enhanced value in providing subject specific academic literacy support, in contrast to adopting a more generic approach. Wingate (2018), for instance, emphasises the shortcomings of generic academic tuition, commenting that difficulties with literacy tend to surface most clearly in students' writing, with the consequence that the majority of teaching and support efforts concentrate solely on writing, even though writing is actually just "the end product of a complex literacy process" (2018: 352). Wingate explains how this process includes locating appropriate sources, assessing these for relevant information, integrating this information into a coherent argument, and finally expressing that in written form. She argues that most writing instruction overlooks these initial stages, focusing only on the final step, the written product. When academic support is generic, i.e. not embedded in the discipline, it cannot address these essential reading stages, since the skills of selecting and evaluating evidence can only be developed through engagement with discipline-specific knowledge and within the context of a particular assignment; consequently, meaningful support must come from the subject specialists.

In Extract 4 above, Lucy alludes to the frustration she felt when assigned the role of liaising with subject specialists for the purpose of setting up academic support sessions that are directly

linked with the students' discipline area. Lucy reports that it wasn't always possible to communicate directly with relevant subject specialist academics, and that information on students and their subject related needs could be quite limited. These limitations become apparent still further a little later in the interview, as can be seen in Extract 5 below.

EXTRACT 5

LP>	And we'd share, you know, suggestions, I've even, erm I've even delivered a, you know, a TEAMS session with one faculty member from informatics. Yeah, that was a, that was a really nice experience, I'd like to be able to do that a lot more. And then you get, you know get some who will give very sort of sparse details, and you have to really dig a bit to find out exactly er what students need. And I, you know, I think it's coming down from, you know, just not having had, you know, the same level of training in in working with international students, er specifically, and perhaps not knowing, not being able to pinpoint quite so easily what their needs are, and also just not knowing the students as well, as you know, they're not necessarily getting the chance to– you know a lot of these students, you know they'll never interact with one on one, they might, you know, come to their lectures or seminars, they might mark their work, but they're not necessarily their personal tutor, and the students don't necessarily go into their office hour. So, you know, a lot of these students are probably quite anonymous to them.

In this extract, Lucy is initially commenting on what she saw as a very valuable experience of participating in a collaborative academic support session via TEAMS in which she was working together with a subject specialist to provide targeted, in discipline academic literacy support. However, she then goes on to lament that this level of collaboration is not especially typical in current practices, adding that it can be difficult to liaise with subject specialists and gather relevant information on learner needs, with only very "sparse details". Lucy also then comments on the comparative experiences – and by extension her perceptions of relative expertise – of EAP

tutors and subject specialists. Lucy sees EAP tutors as better equipped to understand and respond to the needs of international students than subject specialists, who have not received specialist training in working with students from diverse linguistic and cultural backgrounds.

This raises all manner of questions about the professional development of subject specialists and the level of support and training provided by the institution that an ongoing internationalization requires. This is an issue we will return to below in our discussion and concluding remarks.

DISCUSSION AND CONCLUSIONS

Overall, our research illustrates that critical cultural awareness, multilingual perspectives, and translanguaging pedagogies, when engaged with through independent professionalism, can be mutually reinforcing. Advancing these practices requires sustained collaboration across faculties and academic departments, reflective engagement with diversity, and a willingness to rethink established norms in EMI and HE.

In EMI for HE, translanguaging practices can offer strategies for supporting academic understanding, strengthening participation, and enhancing intercultural dialogue. Yet our research suggests a certain amount of ambivalence among tutors and subject specialists: while many appreciate the pedagogical value of allowing students to use multiple languages, concerns persist regarding fairness, assessment validity, and cultural appropriation. These tensions highlight the need for institutionally informed guidance and professional reflection on how multilingual resources can be harnessed ethically and effectively within EMI contexts.

Tutors who actively engage with students' multilingual practices demonstrate not only inclusive pedagogy but also an emergent professionalism grounded in critical awareness, intercultural engagement, and adaptability. Independent professionalism, however, exists in tension with forms of *sponsored professionalism*—institutionally prescribed expectations about what teachers should know and do. Our findings indicate that while EAP tutors often exhibit high levels of cultural awareness and openness to multilingual practices, subject specialists may be constrained by disciplinary norms, institutional standards, or limited training in working with international cohorts. These dynamics shape classroom practices, cross-faculty collaboration, and the success of programmes. Navigating cultural sensitivity, differing sociopolitical values, and decolonising agendas is highly complex. Limited interaction between faculties and support units further complicates coherent EMI provision, highlighting the need for more integrated institutional structures.

Our preliminary findings also indicate, however, that current provision for academic support among international students is not especially well aligned with the disciplinary setting

of students' academic needs. Materials and curricula tend to be fairly generic (a factor which also became apparent during our observations), signalling a need for more subject-specific adaptation. While linguistic and cultural diversity is generally well understood and accommodated within pre-sessional and foundation programmes, and has clearly become a consideration when planning syllabus content and approach to pedagogy, this awareness may be less evident among subject-specialists more broadly across faculties. Limited embedded support and minimal liaison between EAP practitioners and faculty may further exacerbate these gaps.

Nonetheless, EAP tutors demonstrate strong professional commitment, a high level of research engagement, and a clear willingness to collaborate more closely with academic departments and students on foundation courses. Taken together, these insights highlight the significant work that still lies ahead. Strengthening collaboration between EAP specialists, subject lecturers, and students will be essential to developing more context-responsive and discipline-informed provision. Central to this endeavour is the cultivation of critical cultural awareness and a deeper appreciation of multilingualism, both of which are key to advancing genuinely independent professionalism in diverse academic settings. Furthermore, translanguaging offers a promising pedagogical approach for fostering intercultural competence and supporting learners' engagement with complex disciplinary content.

Looking forward, several avenues for research merit sustained attention. These include:

- examining how critical cultural awareness can shape pedagogical decision-making across different disciplines;
- investigating the role of multilingual practices—including translanguaging—in supporting academic literacy development;
- exploring effective models of collaboration between EAP tutors and subject specialists; and
- identifying the institutional conditions that enable reflexive, adaptive, and culturally responsive professional practices.

As higher education becomes increasingly multilingual and multicultural, embracing linguistic and cultural diversity will continue to pose challenges. Understanding how best to address these challenges remains an open empirical question and calls for sustained, collaborative research engagement.

ACKNOWLEDGEMENTS

We would like to thank The Scientific and Technological Research Council of Türkiye (TÜBİTAK) for supporting the project within the framework of 2219 programme, project number: 1059B192301919.

We also wish to acknowledge here the continued engagement and support of the collaborator-participants involved in this project. We are hugely appreciative of the engagement of all 7 of the professionals we have interviewed and observed. Finally, we would like to honour the memory of Saul Jones, who sadly passed away very unexpectedly during the writing of this article. As Deputy Head of King's International Foundation Programme, Saul was especially important in this study. The experiences he shared with us in our meetings with him were influential in shaping our approach to this project and our thinking about this subject area more broadly. Colleagues at King's College London pay tribute to Saul here: https://www.kcl.ac.uk/news/remembering-saul-jones.

REFERENCES

BAKER, Colin. **Foundations of Bilingual Education and Bilingualism** (3rd Ed.). Bristol: Multilingual Matters, 2001.

BAKER, Will. From intercultural to transcultural communication. **Language and Intercultural Communication**, v. 22, n. 3, p.280-293, 2022.

BAYNHAM, Mike. Comment on Part 1: Collaborative Relationships. In: MOORE, Emilee; BRADLEY, Jessica; SIMPSON, James (eds.). **Translanguaging as transformation: The collaborative construction of new linguistic realities**. Bristol: Multilingual Matters, 2020, p. 15-22.

BAYYURT, Yasemin. Critical Cultural Awareness in Multilingual Education. In: CHAPELLE, Carol A.; GAO, Andy (eds.). **The Encyclopedia of Applied Linguistics**. New York: John Wiley & Sons. https://doi.org/10.1002/9781405198431.wwbeal20402, 2025.

BYRAM, Micheal. **From Foreign Language Education to Education for Intercultural Citizenship: Essays and Reflections**. Clevedon: Multilingual Matters, 2008.

BYRAM, Micheal. Cultural Awareness in Multilingual Education. In: CHAPELLE, Carol A. (ed.). **The Encyclopedia of Applied Linguistics.** New York: John Wiley and Sons. https://doi.org/10.1002/9781405198431.wbeal0294, 2012.

CANAGARAJAH, Suresh. Translanguaging in the classroom: Emerging issues for research and pedagogy. **Applied Linguistics Review**, v. 2, p. 1–28, 2011.

CENOZ, Jasone; GORTER, Durk. **Pedagogical Translanguaging**. Cambridge University Press, 2022.

CUMMINS, Jim. Bilingualism and second language learning. **Annual Review of Applied Linguistics**, v. 13, p. 51–70, 1993.

CUMMINS, Jim. Linguistic interdependence and the educational development of bilingual children. **Review of Educational Research**, v. 49, p. 222–251, 1979.

FANG, Fan; BAKER, Will. Implementing a Critical Pedagogy of Global Englishes in ELT from the Lens of EMI and Intercultural Citizenship. In: BAYYURT, Yasemin (ed.), **Bloomsbury World Englishes Volume 3: Pedagogies**. London: Bloomsbury, 2021, p. 177–191.

FREEMAN, Donald; JOHNSON, Karen E. Reconceptualizing the knowledge-base of language teacher education. **TESOL quarterly**, v. 32, n. 3, p. 397-417, 1998.

GARCÍA, Ofelia; WEI, Li. **Translanguaging: Language, Bilingualism, and Education**. New York, NY: Palgrave MacMillan, 2014.

GARCÍA, Ofelia; LIN, Angel. Translanguaging in Bilingual Education. In: GARCÍA, Ofelia; LIN, Angel; MAY, Stephen. (eds.). **Bilingual and Multilingual Education**. Cham: Springer, 2017, p. 1-20.

GROSJEAN, François. Neurolinguists, beware! The bilingual is not two monolinguals in one person. **Brain and Language**, 36(1), 3-15, 1989.

GÜLLE, Talip. **Language challenges in English medium higher education and translingual assessment as an alternative tool.** Unpublished Ph.D. Thesis, Boğaziçi University, Istanbul, 2023.

GÜLLE, Talip; KURT, Yavuz; Y. & BAYYURT, Yasemin. Exploring cultural and linguistic diversity in the English-medium instruction university. **World Englishes,** p. 1-19, 2024. https://doi.org/10.1111/weng.12707.

HAWKINS, Margaret R. Toward Critical Cosmopolitanism: Transmodal Transnational Engagements of Youth. In: MOORE, Emilee; BRADLEY, Jessica; SIMPSON, James (eds.). **Translanguaging as transformation: The collaborative construction of new linguistic realities**. Bristol: Multilingual Matters, 2020, p. 23-40.

HOLLIDAY, Adrian. Culture, communication, context and power. In: JACKSON, Jane (ed.). **Routledge handbook of language and intercultural communication**, 2nd ed. London: Routledge, 2020, p. 39-52.

HOLLIDAY, Adrian. Designing a course in intercultural education. **Intercultural Communication Education,** v. 1, n. 1, p. 4-11, 2018.

HOLLIDAY, Adrian. Interrogating the concept of stereotypes in intercultural communication. In HUNSTON, Susan; OAKEY, David (eds.), **Introducing Applied Linguistics: concepts and skills.** London: Routledge, 2009, p. 134-41.

HÜTTNER, Julia; BAKER, Will. The Different Faces of English-Medium Education: The Potential of ROAD-MAPPING in Comparing Sites. In DAFOUZ, Emma; SMIT, U. (eds.), **Researching English-Medium Higher Education**. London: Routledge, 2023, p. 36-54.

JENKINS, Jennifer; MAURANEN, Anna (eds.). **Linguistic Diversity on the EMI Campus.** London: Routledge, 2019.

JOHNSON, Karen E.; GOLOMBEK, Paula. R. Informing and transforming language teacher education pedagogy. **Language Teaching Research**, v. 24, n. 1, p. 116-127, 2018.

JÓNASSON, Jón Torfi. Educational change, inertia and potential futures. **European Journal of Futures Research**, v. 4, n. 7, p. 1-14, 2016

KIRKPATRICK, Andy. The language(s) of HE: EMI and/or ELF and/or multilingualism? **The Asian Journal of Applied Linguistics**, v. 1, n. 1, p. 4–15, 2014.

LEUNG, Constant. Second language teacher professionalism. In: BURNS, Anne; RICHARDS, Jack (eds.), **Cambridge guide to second language teacher education**. Cambridge University Press., 2009, p. 49-58.

LEUNG, Constant. English as an additional language: a close-to-practice view of teacher professional knowledge and professionalism. **Language and Education**, v. 36, n. 2, p. 170–187, 2022

LEWIS, Gwin; JONES, Bryn; BAKER, Colin. Translanguaging: origins and development from school to street and beyond. **Educational Research and Evaluation**, v. 18, n. 7, p. 641–654, 2012.

LIN, Angel. Toward paradigmatic change in TESOL methodologies: Building plurilingual pedagogies from the ground up. **TESOL Quarterly**, v. 47, n. 3, p. 521-545, 2013.

MACARO, Ernesto**. ENGLISH MEDIUM INSTRUCTION**. Oxford University Press, 2018.

MATSUDA, Paul Kei The lure of translingual writing. **PMLA: Publications of the Modern Language Association of America***, v. 129*, n. 3, 478-483, 2014.

MCCONACHY, Troy. Language Awareness and Intercultural Communicative Competence: Revisiting the Relationship. In: MCCONACHY, Troy; GOLUBEVA, Irina; WAGNER, Manuela (eds.), **Intercultural Learning in Language Education and Beyond: Evolving Concepts, Perspectives and Practices**. Clevedon: Multilingual Matters, 2022, p. 22-40.

PAULSRUD, BethAnne; ROSÉN, Jenny; STRASZER, Boglarka; WEDIN, Åsa. Perspectives on translanguaging in education. In PAULSRUD, BethAnne; ROSÉN, Jenny; STRASZER, Boglarka; WEDIN, Åsa (eds.), **New perspectives on translanguaging and education**. Bristol: Multilingual Matters, 2017, p. 10-19.

PORTO, Melina. Does education for intercultural citizenship lead to language learning? **Language, Culture and Curriculum***, v. 32*, n. 1, p. 16–33, 2019.

RISAGER, Karen. 'Analysing culture in language learning materials. **Language Teaching**, v. 56, n. 1, p. 1–21, 2023.

RUECKER, Todd. Here they do this, there they do that: Latinas/Latinos writing across institutions. **College Composition and Communication,** v. 66, p. 91–119, 2014.

SIFAKIS, Nicos ; BAYYURT, Yasemin ; CAVALHEIRO, Lili ; FOUNTANA, Maria ; LOPRIORE, Lucilla ; TSAGARI, Dina ; KORDIA, Stephania. Developing English language teachers' and learners' ELF awareness: The background, design and impact of the ENRICH project's continuous professional development programme. **Journal of English as a Lingua Franca,** *v.* 11, n. 2, p. 255-279, 2022.

SIMPSON, James. Translanguaging in ESOL: Competing positions and collaborative relationships. In: MOORE, Emilee; BRADLEY, Jessica; SIMPSON, James (eds.). **Translanguaging as transformation: The collaborative construction of new linguistic realities**. Bristol: Multilingual Matters, 2020, p. 41-57.

SMIT, Ute. English-medium instruction (EMI), ***ELT Journal,*** v. 77, n. 4, p. 499–503, 2023.

TAMIMI, Nancy; KHALAWI, Hala; JALLOW, Mariama A.; TORRES VALENCIA, Omar Gabriel; JUMBO, Emediong. Towards decolonising higher education: a case study from a UK university**. Higher Education**, v. 88, p. 815–837, 2024.

WEI, Li. Translanguaging as a practical theory of language. **Applied linguistics,** v. 39, n. 1, p. 9-30, 2018.

WEI, Li. New Chinglish and the post-multilingualism challenge: Translanguaging ELF in China. **Journal of English as a Lingua Franca**, v. 5, n. 1, p. 1-25, 2016.

WINGATE, Ursula. Academic literacy across the curriculum: Towards a collaborative instructional approach. Language Teaching, v. 51, n.3, p. 349-364.

YÜKSEL, Doğan; SORUÇ, Adem; ALTAY, Mehmet; CURLE, Samantha. A longitudinal study at an English medium instruction university in Turkey: the interplay between English language improvement and academic success. **Applied Linguistics Review**, v. 14, n. 3, 533-552, 2023.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.39-59

ELF AND TEACHER EDUCATION: ADDRESSING IDEOLOGICAL BARRIERS TO ELF-AWARE TEACHING PRACTICES

ELF E FORMAÇÃO DE PROFESSORES: SUPERANDO BARREIRAS IDEOLÓGICAS PARA PRÁTICAS DE ENSINO CONSCIENTES DE ELF

Júlia Calvet-Terré[1]

ABSTRACT: The emergence of English as a global lingua franca (ELF) has heightened the need for reconceptualizing English language teaching (ELT), urging a re-evaluation of fundamental issues such as learners' goals, the notion of language ownership, the concept of linguistic competence, and the approach to error correction. While several frameworks have been proposed to integrate ELF into ELT (e.g., Dewey; Patsko, 2018; Kemaloglu-Er; Bayyurt, 2019; Sifakis; Bayyurt, 2018), deeply rooted ideologies continue to impede the full adoption of ELF-aware pedagogies. As Lowe (2020) argues, these ideologies serve as "counterframes" that hinder progress toward more inclusive and ELF-aware teaching approaches. Through a critical examination of these ideological barriers, drawing on examples from pre-service English teachers, this paper seeks to illustrate how certain entrenched ideologies –including native-speakerism and standard language ideology– function as significant obstacles to adopting an ELF-informed perspective. It argues that, to bridge the gap between theory and practice, teacher education must emphasize a critical approach that empowers prospective English teachers to question and challenge these deeply rooted beliefs. By fostering a more nuanced and critical understanding of English as a dynamic, global means of communication, teacher education can better equip future educators to embrace ELF-aware pedagogies that align with the diverse and multilingual contexts in which English is used today.
KEYWORDS: ELF; ELF-aware teaching; teacher education; native speakerism; standard language ideology.

RESUMO: A emergência do inglês como uma língua franca global (ELF) aumentou a necessidade de reconceituar o ensino da língua inglesa (ELT), exigindo uma reavaliação de questões fundamentais, como os objetivos dos aprendizes, a noção de posse da língua, o conceito de competência linguística e a abordagem da correção de erros. Embora várias abordagens tenham sido propostas para integrar o ELF no ELT (por exemplo, Dewey; Patsko, 2018; Kemaloglu-Er; Bayyurt, 2019; Sifakis; Bayyurt, 2018), ideologias profundamente enraizadas continuam a impedir a adoção plena de pedagogias sensíveis

[1] PhD. Universitat Politècnica de Catalunya (UPC). julia.calvet.terre@upc.edu.

ao ELF. Como argumenta Lowe (2020), essas ideologias funcionam como "counterframes" que dificultam o avanço em direção a abordagens de ensino mais inclusivas e conscientes do ELF. Por meio de uma análise crítica dessas barreiras ideológicas, com exemplos de futuros professores de inglês, este artigo busca ilustrar como certas ideologias profundamente enraizadas – incluindo o nativismo e a ideologia da língua padrão – funcionam como obstáculos significativos para a adoção de uma perspectiva informada pelo ELF. O artigo argumenta que, para reduzir a lacuna entre teoria e prática, a formação de professores deve enfatizar uma abordagem crítica que capacite os futuros professores de inglês a questionar e desafiar essas crenças profundamente enraizadas. Ao promover uma compreensão mais refinada e crítica do inglês como um meio de comunicação dinâmico e global, a formação de professores pode preparar melhor os futuros educadores para abraçar pedagogias sensíveis ao ELF, alinhadas aos contextos diversos e multilíngues nos quais o inglês é usado hoje.
Palavras-chave: Inglês como Língua Franca (ILF); Ensino consciente do Inglês como Língua Franca; Formação de professores; Nativismo linguístico; Ideologia da língua padrão.

INTRODUCTION

The rise of English as a global lingua franca (ELF) has fundamentally transformed the landscape of English Language Teaching (henceforth, ELT), compelling educators and scholars to rethink traditional pedagogical approaches. With the vast majority of English speakers now being non-native, the growing recognition of ELF highlights the need for a comprehensive re-evaluation of key concepts within ELT, such as linguistic competence, error correction, and the very ownership of the language itself. While theoretical frameworks advocating for ELF-informed teaching have gained traction (e.g., Dewey; Patsko, 2018; Kemaloglu-Er; Bayyurt, 2019; Sifakis; Bayyurt, 2018), deeply embedded ideological barriers continue to hinder their widespread implementation. Among these, the persistent belief in native-speakerism –the notion that native speakers represent the ideal models for language use and teaching– remains a significant obstacle. Such ideology not only perpetuates discriminatory hierarchies but also limits the pedagogical potential of ELF-aware practices in classrooms worldwide (Llurda; Calvet-Terré, 2024).

In particular, the influence of native-speakerism and related ideologies, such as the standard language ideology, has been shown to impede the adoption of ELF-aware teaching practices. While these ideologies continue to shape teacher beliefs and instructional methods, recent research suggests that teacher education can play a pivotal role in challenging these ingrained perspectives. Such ideologies act as what Lowe (2020) terms as "counterframes", constraining progress toward ELF-aware pedagogies. This

paper explores how these ideological frameworks, especially native-speakerism and standard language ideology, manifest in the realm of ELT, and examines the implications for teacher education. By advocating for a critical, ELF-informed approach in teacher training, this work argues that future educators must be equipped not only with linguistic knowledge but also with the tools to question and deconstruct deeply rooted assumptions that continue to shape English language instruction.

1 ELF-AWARENESS IN ELT

The global spread of English has led to a significant shift in the way English is taught and learned. Once seen primarily as the language of native speakers, English is now recognized as a global lingua franca, used predominantly for communication among non-native speakers. This transformation has raised pressing questions about how to teach English in a way that reflects its current role as a global tool for communication. Given the increasing multilingual use of English worldwide, this new reality calls for a shift in pedagogical approaches that were traditionally grounded in native-speaker norms and standards.

An ELF-aware approach in ELT responds to this shift by rethinking not only the content of language teaching but also the underlying assumptions that shape how English is taught. The goal of adopting an ELF-aware perspective is not to replace existing ELT practices but to enhance them by acknowledging the diversity of English use globally (Sifakis *et al.*, 2018). In this view, the purpose of ELF-aware teaching is to enrich current pedagogies by expanding their scope to include the realities of how English is spoken, understood, and used across the world, especially in contexts where non-native speakers predominate.

The fundamental shift in perspective required for ELF-aware teaching begins with acknowledging that English is no longer the sole domain of native speakers. Instead, English is a flexible and dynamic means of communication that transcends national boundaries. Research on ELF interactions highlights that communication in English often occurs between non-native speakers, with mutual intelligibility being prioritized over conformity to native-speaker norms (Seidlhofer, 2003). This perspective shifts the focus of ELT from an emphasis on native-like competence to one that values effective communication across diverse linguistic and cultural contexts. It also challenges the

longstanding assumption that native-speaker norms –especially in terms of pronunciation, grammar, and vocabulary– are the gold standard for language learners.

In practical terms, adopting an ELF-aware approach requires a thorough reconsideration of teaching materials, instructional practices, and assessment methods. In this light, it is crucial to examine the materials used in ELT to determine whether they reflect the global realities of English use. For instance, many textbooks and curricula continue to feature native-speaker models of language use, often overlooking the increasing diversity of English varieties around the world (Kiczkowiak, 2021). This trend can be observed not only in general ELT but also in English for Specific Purposes (ESP), where similar native-speaker biases persist (Calvet-Terré; Llurda, 2025). In contrast, an ELF-aware approach encourages educators to integrate a broader range of English varieties into the classroom, showcasing the fluidity and flexibility of the language. This includes recognizing that learners may encounter a variety of English accents, dialects, and communication styles in real-world interactions and should be equipped to engage with these variations confidently.

As Galloway (2018) and Seidlhofer (2003, 2021) point out, one of the key elements of ELF-aware teaching is the recognition that English learners do not need to mimic native speakers in order to communicate effectively. Instead, the focus shifts to developing intelligibility, fluency, and communicative competence. ELF-aware teaching prioritizes communicational goals over accuracy in pronunciation, grammar, or vocabulary. Native-like pronunciation is not necessary in ELF contexts; instead, learners are encouraged to focus on achieving intelligibility—making sure that their speech is understood, even if it differs from native speaker norms. This approach fosters an environment in which learners feel empowered to use English in ways that suit their own linguistic backgrounds and communication needs (Llurda; Calvet-Terré, 2024).

In this light, ELF-aware pedagogies also reconsider the role of error correction. In traditional ELT, errors are often treated as deviations from standardized norms and are corrected immediately to align learners' language use with the "proper" model. However, ELF-aware teaching takes a more nuanced approach, suggesting that errors should only be considered problematic when they hinder communication (Sifakis; Tsantila, 2020). This shift allows teachers to focus on the communicative purpose of language use, rather than treating every mistake as a flaw that needs to be corrected. Such an approach is

particularly important in ELF contexts, where learners are more likely to interact with other non-native speakers who may share similar challenges.

The integration of ELF-awareness into teacher education is therefore central to the successful implementation of these principles. As Sifakis and Bayyurt (2018) outline, ELF-aware teacher education programs should involve multiple phases, starting with raising teachers' awareness of the ELF literature and exposing them to authentic ELF interactions. Teachers need to understand the global spread of English and the diverse contexts in which it is used. This phase helps them recognize the variety of English accents and uses in real-life communication, as well as the importance of accommodation skills in fostering effective communication among non-native speakers.

In the second phase of ELF-aware teacher education, teachers are encouraged to reflect critically on their own teaching practices and assumptions about English. This involves examining whether the materials they use acknowledge ELF and whether their instructional practices align with the diverse needs of their learners. Teachers should consider whether the target interlocutors in their teaching materials reflect the multilingual nature of English use and whether their pedagogical models represent a range of non-native speakers as legitimate users of English. This reflection helps teachers move beyond traditional Anglophone models and embrace a more pluralistic view of English.

The final phase of ELF-aware teacher education focuses on action: how to apply ELF-awareness in the classroom. Sifakis *et al.* (2018) argue that teachers should incorporate activities and materials that expose learners to real-life ELF interactions. For example, teachers can integrate videos, recordings, and discussions that feature non-native speakers using English in a variety of contexts. These resources help students recognize that English is not owned by any single group of speakers and that proficiency is not synonymous with conforming to native-speaker norms. Instead, successful communication is about mutual intelligibility, accommodating different English varieties, and fostering a shared understanding among speakers.

In essence, ELF-awareness in ELT requires a paradigm shift that redefines what it means to be "fluent" in English. Teachers must critically examine their own teaching practices and engage with the global reality of English use. By incorporating ELF-awareness into teacher education, future educators can better prepare their students for

the diverse linguistic environments they will encounter, moving beyond the limitations of native-speakerism and embracing English as a dynamic, flexible tool for global communication. In this way, "ELF will eventually appear a desirable goal rather than a poor version of an idealised NS model" (Llurda; Mocanu, 2019, p. 175).

2 IDEOLOGICAL BARRIERS TO ELF-AWARE EDUCATION

2.1. NATIVE-SPEAKERISM

In the landscape of ELT, native-speakerism represents one of the most entrenched ideologies that perpetuate a narrow and exclusionary view of English language proficiency. This ideology, which holds that Native English-Speaking Teachers (henceforth, NESTs) embody the ideal linguistic and pedagogical standards, continues to undermine the diverse ways in which English is used around the world. Rooted in the belief that native speakers possess an inherent superiority in language competence and teaching skills, native-speakerism creates a rigid divide between NESTs and NNESTs. Even though a majority of English teachers and users globally are non-native speakers of the language, the pervasive notion that NESTs are the most qualified educators positions NNESTs as second-class professionals. This ideological hierarchy has profound implications for teaching practices, hiring policies, and learners' expectations within ELT (Selvi *et al.*, 2024).

The enduring presence of native-speakerism in ELT is evident across various spheres of ELT, including discriminatory hiring practices and the design and implementation of teaching materials that prioritise native-like proficiency as the gold standard. For example, many institutions continue to advertise English teaching positions with an implicit or explicit preference for NESTs, reflecting a deep-seated bias that equates "native" status with teaching expertise (Kiczkowiak, 2020; Paciorkowski, 2022). Such practices marginalize highly qualified non-native teachers and often limit their career advancement, reinforcing the myth that only those with native-like accents or fluency can effectively teach English. This situation has led to what Phillipson (1992) termed the "native-speaker fallacy", the erroneous belief that NESTs are inherently better equipped to teach English, an assumption that has profoundly shaped ELT practices for decades.

Holliday (2005) expanded on this concept, arguing that native-speakerism in ELT not only elevates native speakers as models of language proficiency but also culturally positions them as the bearers of an "authentic" form of English. This framework links language proficiency to cultural authenticity, fostering an "us" versus "them" mindset that marginalizes non-native speakers both as teachers and as users of the language. By elevating native speakers, this ideology ignores the global multilingual nature of English, wherein non-native speakers now vastly outnumber their native counterparts.

The pervasive focus on achieving native-like proficiency is not only unrealistic but counterproductive. Learners are often led to believe that their English learning journey will culminate in emulating a "native" speaker, ignoring the functional, communicative competence that is crucial in real-world contexts. As a result, many students set unrealistic goals of fluency that mirror native speech patterns, sidelining the practical language skills they would actually need to succeed in diverse, multilingual contexts where English operates as a lingua franca, in which intelligibility and adaptability are valued far more than adherence to native norms (Seidlhofer, 2011). Consequently, this ideology distorts learners' expectations, shaping them to view English through a lens that prioritizes accent, pronunciation, rather than communicative effectiveness in a variety of international and intercultural settings.

Furthermore, native-speakerism significantly influences teaching materials and curriculum design, which are often geared toward the norms of Inner Circle varieties of English, such as British or American English. This emphasis on specific varieties of English fails to account for the multilingual and multicultural nature of English as it is used globally today. As a result, students are often ill-prepared to engage with English in its global context, where interactions occur predominantly among non-native speakers (Jenkins, 2015). By perpetuating the notion of a single "correct" form of English, ELT materials promote a limited view of language proficiency, disconnected from how English functions in the world. These materials do not equip students with the necessary skills to navigate ELF interactions, where communication often occurs between speakers from diverse linguistic backgrounds, each bringing their own communicative norms and strategies to the conversation (Seidlhofer, 2011; Kohn, 2024).

The persistence of native-speakerism also has consequences for language assessment, where non-native speakers are often evaluated according to native-like

criteria, leading to unfair assessments of their language abilities. The undue emphasis on accent, grammatical accuracy, and vocabulary choice can disadvantage learners who demonstrate high functional proficiency in English but do not conform to native-like norms. This focus on "idealized" native-speaker standard overlooks that fluency and intelligibility –rather than native-like pronunciation or accent– are the true indicators of successful communication in ELF contexts. As a result, learners may fail to recognize that they, too, are legitimate users of English, and may internalize the belief that they must "correct" their language to meet the unattainable standard of native proficiency.

In this light, traditional approaches to language teaching, deeply rooted in native-speakerist ideology, often prioritize adherence to prescriptive norms of grammar, pronunciation, and use that are considered representative of native varieties of English. This leads to a disproportionate focus on accuracy, particularly native-like pronunciation and grammar, rather than on communicative effectiveness. In ELF contexts, where English is used as a bridge between speakers of diverse linguistic backgrounds, intelligibility and clarity are far more crucial than conforming to native-speaker norms. Yet, in many classrooms, error correction tends to reinforce the belief that deviations from these norms constitute mistakes that must be corrected. Consequently, learners may develop a distorted understanding of what language proficiency truly involves, believing they must sound like native speakers to be understood or accepted. This fixation on native-like standards discourages learners from experimenting with language and hinders their ability to use English flexibly in real-world communication. An ELF-aware approach to error correction, on the other hand, would focus on ensuring that communication remains effective and intelligible, rather than enforcing conformity to prescriptive norms. By shifting the focus from native-speaker accuracy to communicative competence, teachers can better prepare learners for authentic ELF interactions, where the primary goal is mutual understanding, rather than rigid adherence to native-speaker norms (Seidlhofer; Widdowson, 2019; Grazzi, 2024).

Native-speakerism continues to serve as a formidable barrier to the integration of ELF-aware pedagogies in ELT. The challenge extends beyond simply integrating ELF as an additional framework in language teaching; it involves dismantling the deeply entrenched beliefs that shape our perceptions of who qualifies as a legitimate speaker and teacher of English. A move towards ELF-aware pedagogies requires not only the revision of teaching

materials and practices but also a profound shift in how we conceptualize language competence itself. By embracing a more inclusive understanding of English that values linguistic diversity and communicative effectiveness over the pursuit of native-like competence, ELT can evolve into a field that truly reflects the role of English as a global lingua franca.

2.2. STANDARD LANGUAGE IDEOLOGY

Standard language ideology, which posits a uniform, prestigious variety of a language as the "correct" or ideal form, continues to play a significant role in language teaching and assessment. This ideology is grounded in the assumption that a standardized form, often tied to written language and the speech of upper-middle-class groups, represents the ideal mode of communication. Lippi-Green (2012) challenges this perspective, arguing that the standard variety is typically codified by dominant institutions, which impose it as the norm while relegating other language varieties –such as regional dialects or non-standard forms– to inferior status. As a result, non-standard speakers are often viewed as linguistically “deficient”, even though their forms are fully legitimate within their respective communities.

In language teaching, this ideology has fostered an emphasis on instructing learners in a singular, "correct" version of the language, typically the standardized variety. Teachers are often trained to prioritize grammatical accuracy, formal language use, and strict adherence to prescriptive norms, reinforcing the notion that linguistic competence is measured by conformity to these standards. Standardized language tests further entrench this perspective by penalizing deviations from the "correct" form, regardless of their impact on intelligibility or communication. This creates a paradox: learners are encouraged to conform to an idealized linguistic standard that does not align with the realities of global communication, where English functions as a lingua franca among speakers from diverse linguistic and cultural backgrounds.

This tension between standardization and communication has sparked significant criticism from sociolinguists and applied linguists. Scholars like Blommaert (2010), Lippi-Green (2012), and Fairclough (2015) argue that standard language ideology not only undermines the legitimacy of non-standard forms but also reinforces social hierarchies by equating language proficiency with conformity to dominant linguistic norms. In multilingual contexts, particularly those involving ELF, the very notion of “error” becomes

contentious, as linguistic variation is a natural and functional aspect of global communication rather than a deviation from a fixed standard.

The enduring influence of standard language ideology profoundly shapes approaches to error correction in language teaching. From this lens, many educators focus on identifying and "correcting" deviations from the standardized variety, often perceiving any non-standard form as an error. This creates a rigid framework where learners' language use is constantly evaluated against prescriptive norms, regardless of the context or communicative effectiveness of the form in question. Such an approach marginalizes learners who use non-standard varieties or whose so-called errors stem not from misunderstandings but from diverse linguistic backgrounds and communicative styles.

In multilingual settings, where speakers may blend various linguistic resources to convey meaning, this approach can be counterproductive. It may discourage learners from experimenting with the language, inhibiting creativity and authentic communication. Moreover, it reinforces the notion that there is only one "correct" way to speak, ultimately undermining learners' confidence and their sense of linguistic identity. As a result, error correction risks becoming less about fostering meaningful communication and more about enforcing linguistic conformity as a marker of social hierarchy. To move beyond this limitation, educators must adopt a more inclusive, flexible view of error correction –one that recognizes the legitimacy of different linguistic forms and values the communicative function of language over strict adherence to standardized norms.

At the heart of this critique is a call to deconstruct the social hierarchies that standard language ideology has long perpetuated. By framing non-standard varieties as "incorrect" or "inferior", this ideology has reinforced power structures that privilege certain social groups while marginalizing others. Language education, therefore, holds a critical dual role: it has the potential to either perpetuate these inequalities or help dismantle them. To achieve the latter, language teaching must move beyond an exclusive focus on standardized forms and instead foster respect for linguistic diversity, both in the classroom and in the broader social context. This involves not only reimagining curricula and assessments but also fostering an inclusive view of language that acknowledges the legitimacy of all linguistic varieties and recognizes their value in real-world communication.

To this end, a growing body of applied linguists advocates for moving beyond the prescriptive focus on standardized language toward a more descriptive approach that acknowledges and embraces linguistic diversity. Researchers in ELF studies emphasize that language teaching should reflect the dynamic, fluid nature of language use in the global context. For instance, Canagarajah (2007), Garcia and Li Wei (2014), and Pennycook and Otsuji (2018) highlight the importance of recognizing and valuing the varied forms of English spoken by multilingual speakers, who often adapt the language to meet the communicative needs of their specific contexts. This approach advocates for a pedagogy that is not bound by rigid norms but instead embraces the flexibility and creativity inherent in language use.

Ultimately, challenging standard language ideology is essential for creating a more equitable and inclusive approach to language teaching. This shift demands educators to critically examine the assumptions that have long underpinned language education, particularly the notion that there is a single, "correct" way to use a language. By adopting a more flexible, context-sensitive approach to instruction, teachers can empower learners to communicate effectively in a multilingual world, one where linguistic diversity is not merely tolerated but actively valued and celebrated.

3 A CASE IN POINT: AN EMPIRICAL STUDY ON ERROR GRAVITY

A case in point that further illustrates how entrenched ideologies such as native-speakerism and standard language ideology continue to influence perceptions of English language errors among future educators is the study reported in Calvet-Terré and Llurda (2023), conducted with 569 pre-service teachers of English from various universities in Spain. The primary objective of the study that is relevant here was to explore how these pre-service teachers perceive and evaluate non-standard forms of English, particularly how their educational backgrounds –shaped by factors such as study-abroad experiences, exposure to ELF-related courses, and their year of study– affect these perceptions.

The study was designed to examine the attitudes of these students towards four non-standard English sentences, each deviating from the prescriptive norms of Standard English. These sentences varied in both intelligibility and grammatical conformity. Participants rated the severity of each sentence on a 5-point scale, from 1 (least serious) to 5 (most serious), based on how "erroneous" they perceived them to be. The sentences

differed in both grammatical structure and clarity of meaning: two were relatively intelligible despite their grammatical deviations, while the other two were less intelligible, with one being completely unclear. By presenting participants with carefully constructed sentences that vary in grammaticality and intelligibility, the research sought to reveal the ideological underpinnings behind what is perceived as a serious "error"—and why.

Importantly, these sentence types were carefully selected to reflect error categories that frequently occur in ELF contexts. That is, errors such as omission of the third person singular "-s" or use of double negatives often surface in ELF interactions without obstructing comprehension. Yet, they are consistently penalized in formal education.

The results, with mean scores detailed in Table 1, were consistent with the prevailing ideologies of native-speakerism and standard language ideology. The first two sentences, though non-standard in their features, were still intelligible and received relatively high gravity ratings, indicating that participants recognized them as significant errors. Sentences like "He sing well" and "She didn't do nothing" exemplify non-standard structures that, while deviant from standard grammar, remain easily comprehensible to English speakers. However, it is worth noting that the rating for *He sing well* (3.84) was surprisingly high in comparison to *She didn't do nothing* (3.11), despite the former being arguably more intelligible. This discrepancy suggests that participants' responses are influenced not solely by considerations of communicative efficiency, but by a deeply ingrained grammatical hierarchy that privileges conformity to prescriptive norms, especially those reinforced through formal education. Specifically, the third person singular "-s" appears to carry symbolic weight: its absence is interpreted not simply as a surface-level grammatical omission, but as a signifier of linguistic inadequacy or lack of proficiency. This highlights the symbolic significance attributed to certain "errors", revealing an underlying linguistic ideology that elevates form over communicative function.

Table 1. Mean score of perceived error gravity

Sentence	**Perceived Error Gravity Mean**
a. She didn't do nothing	3.11

b. He sing well	3.84
c. The father of my mother is not at all	3.92
d. My book is not feel anything	4.29

In contrast, the last two sentences –*The father of my mother is not at all* and *My book is not feel anything*– were perceived as significantly more serious errors by the study's participants. These two sentences received the highest average error gravity scores, with 3.92 and 4.29 out of 5, respectively. This indicates that the participants, most of whom are training to become English teachers, found these constructions particularly problematic.

This suggests that when intelligibility breaks down, as in the case of sentence (d), participants do penalize the utterance more severely – but what is significant is that unintelligibility is not the only driver of perceived error. Both sentences deviate from standard grammar *and* fail to clearly convey meaning, especially in the absence of contextual cues. The sentence *My book is not feel anything*, in particular, was almost entirely unintelligible to respondents.

However, it is critical to emphasize that intelligibility alone does not fully account for the severity ratings. Sentence (c) – "The father of my mother is not at all" – despite being partially interpretable (some participants understood it to mean "My grandfather is not here"), still scored nearly as high as the entirely unintelligible sentence (d). This points to a default punitive response toward syntactic structures that are perceived as deviant, even when they do not significantly impede comprehension.

In this light, one of the more revealing findings in the study emerged when comparing the perceived gravity of *He sing well* with *The father of my mother is not at all.* Surprisingly, despite the stark difference in intelligibility between the two –*He sing well* being grammatically incorrect but entirely clear in meaning, and *The father of my mother is not at all* being both ungrammatical and semantically confusing– the participants rated them almost equally. The difference in their average scores was only 0.08 points, a margin so small that it suggests other forces at play beyond intelligibility. This finding exemplifies ideological filtering in action: certain non-standard features –such as the omission of the third person singular -s– trigger disproportionately negative evaluations due to their symbolic role in the construction of 'correct' English. This unexpected result points toward the deep internalization of traditional grammatical rules, particularly the

enforcement of third person singular '-s' in English (*"He sings well"*). This feature is often presented as a fundamental marker of correctness in English language teaching, and thus its omission appears to trigger a strong negative response, even among advanced learners and pre-service teachers who might otherwise tolerate intelligible, non-standard forms. What emerges, then, is an educational reflex driven less by considerations of communicative adequacy and more by entrenched linguistic ideologies.

An analysis of these responses offers valuable insight into how pre-service teachers' attitudes are shaped not merely by their linguistic knowledge, but by their socialization into dominant ideologies surrounding language correctness and ownership. Their evaluations of error severity reveal an implicit alignment with native-speaker norms, even when such norms contradict principles of communicative effectiveness. The findings imply that certain errors retain a disproportionate weight in educational contexts due to their symbolic association with correctness, rather than any real impact on communication.

Furthermore, Calvet-Terré and Llurda (2023) revealed that exposure to ELF courses had a statistically significant but limited mitigating effect on severity ratings, particularly for sentence (b), suggesting that ideological beliefs are deeply entrenched and not easily shifted through brief pedagogical interventions. This indicates the need for sustained critical engagement in teacher education programs to challenge the authority of native norms and promote a more pluralistic orientation toward English.

These insights reinforce the argument that ideological barriers continue to hinder the integration of ELF principles in teacher education. Despite academic recognition of ELF's legitimacy, pre-service teachers remain largely governed by standard language ideology, which positions native-speaker English as the unquestioned ideal. Overall, the results of this study underscore the persistence of native-speakerism and standard language ideology in shaping ELF perceptions. Although the field increasingly acknowledges English as a global lingua franca, with diverse varieties spoken fluently and effectively by non-native speakers worldwide, this recognition has yet to fully permeate teacher education. The strong preference for standard English forms, as well as the harsh judgments against intelligible but non-standard usages, demonstrate that many pre-service teachers in Spain still view native-speaker English as the benchmark of correctness. This mindset goes beyond a matter of habit or lack of awareness; it is a

reflection of systemic discourses that perpetuate linguistic hierarchies through curriculum design, assessment practices, and teacher education.

To address these challenges within the Spanish educational context, teacher education programs must adopt a more explicitly critical framework. This entails not only incorporating ELF-aware content but also actively engaging pre-service teachers in reflective dialogue about their own language ideologies and the broader sociolinguistic implications of English use. For example, courses might include analysis of authentic ELF interactions, critical reflection on standard language tests, tasks in which students assess intelligibility and communicative success rather than grammatical conformity and critically interrogate the privileging of native-speaker norms. If future educators continue to assess language use primarily through the lens of conformity to native norms, they may struggle to recognize and validate the legitimate, functional uses of English that emerge in global, multicultural contexts. The study highlights the urgent need for pedagogical reforms that challenge these persistent ideologies and prepare teachers to embrace a more pluralistic understanding of English use worldwide.

FINAL REMARKS: TOWARDS CRITICAL THINKING IN TEACHER EDUCATION

The integration of an ELF-aware perspective into ELT largely depends on the training of pre-service teachers. As the future professionals who will shape students' understanding of English, pre-service teachers hold a crucial role in either reinforcing native-speakerist orientations or advocating for a more inclusive view of English as a global lingua franca. As Dewey and Pineda (2020) argue, pre-service teachers undergo a complex and gradual process of change, during which their inherited beliefs and practices give way to more progressive orientations. This transition is particularly evident as students advance in their studies, as they begin to recognize and critically assess the role of English in global communication. Calvet-Terré and Llurda's (2023) research indicates that as pre-service teachers progress further in their education, they are less susceptible to the influence of the native-speaker myth, which stands as a key ideological barrier in ELT. However, this transformation does not occur automatically; it requires deliberate intervention to foster critical thinking and reflection about the ways in which English is taught, learned, and adapted to meet its evolving role as a global lingua franca.

One of the key challenges in teacher training is the deeply ingrained nature of native-speakerism, which continues to dominate many language teaching paradigms. As outlined

by Phillipson (1992), this ideology positions NESTs as the ideal models of language proficiency and pedagogy. Such beliefs persist despite the fact that non-native speakers now vastly outnumber native speakers, both as learners and teachers of English. Pre-service teachers are often exposed to this dominant ideology, leading them to view native-like proficiency as the gold standard. For non-native teachers, this can contribute to feelings of inadequacy or foster an internalized "impostor syndrome" (Bernat, 2008). In order to challenge this bias, teachers must first recognize its presence and critically reflect on how it shapes their teaching practices. This requires a fundamental shift in their understanding of what it means to be a competent user and educator of English, a shift that is crucial for advancing towards an ELF-aware pedagogy.

As Dewey (2014) argues, teachers need to be encouraged to develop critical awareness, a quality that can only be nurtured through continuous reflection on their professional beliefs and practices. To support this, teacher education programs must offer pre-service teachers opportunities for self-examination, prompting them to question established assumptions about language and its teaching. This goes beyond merely recognizing the diversity of English varieties; it requires asking deeper questions about the implications of these varieties in the classroom. For instance, teachers must critically evaluate whether emphasizing native-speaker norms in their curriculum truly meets their students' needs or whether it reinforces outdated ideas about language ownership and proficiency. As teachers develop critical awareness, they come to understand that English is not a rigid, prescriptive system, but rather a dynamic language spoken by a wide range of multilingual and multicultural speakers in diverse contexts. This shift in perspective is vital for breaking free from the constraints of native-speakerism.

To support this shift, Dewey and Pineda (2020) emphasize the importance of fostering a progressive orientation among pre-service teachers, one that enables them to connect theory, research, and practice in ways that challenge traditional pedagogical frameworks. As Dewey (2014) suggests, narrative inquiry is a powerful tool for promoting critical reflection. Through narrative inquiry, teachers can engage in self-examination and reassess their beliefs and practices in response to the realities of ELF communication. This approach encourages teachers to reflect on how their own experiences and assumptions influence their teaching, enabling them to adopt a more flexible, context-sensitive approach to language instruction.

At the heart of an ELF-aware pedagogy is the recognition that English serves as a global tool for communication among people from diverse linguistic and cultural backgrounds. Consequently, teaching English should not be confined to promoting native-like proficiency but should prioritize fostering communicative competence across a range of contexts. As Sifakis and Bayyurt (2018) outline, ELF-aware teacher education follows a three-phase approach, starting with exposure to the expanding body of ELF literature and real-world examples of ELF communication. This exposure phase helps teachers recognize the global relevance of English and the importance of effective communication skills in diverse settings. However, the process must extend beyond mere exposure; teachers need to develop critical awareness of how these insights apply to their specific teaching contexts. This phase encourages teachers to reflect on their prior assumptions about language acquisition, the role of native speakers, and the relevance of Standard English for their students. Only through such reflection can teachers begin to question the deeply ingrained assumptions that continue to shape language teaching practices.

The final phase of Sifakis and Bayyurt's approach –*action plan*– requires teachers to translate their reflections into practice by critically evaluating and revising their teaching materials. This process enables teachers to align their materials and practices with the global role of English as a lingua franca. However, many current teacher training programs, particularly in Spain, fall short in supporting pre-service teachers as they transition from exposure and critical awareness to action. While some programs introduce ELF concepts, they often fail to provide adequate opportunities for teachers to apply these ideas in real-world teaching contexts, especially during practicum experiences. The lack of meaningful integration between theory, research, and practice means that pre-service teachers may graduate without a clear understanding of how to incorporate ELF principles into their teaching.

In this light, Miao *et al.* (2025) found that while brief exposure to diverse Global English varieties in an 8-week intervention led to short-term improvements in listening comprehension, the effects were not sustained over time. This highlights a significant challenge in integrating ELF perspectives. Although initial exposure can enhance learners' comprehension skills, these improvements may not be long-lasting unless sustained engagement and more production-oriented instruction are incorporated. This reinforces the need for teacher training programs to incorporate not only awareness-raising

activities but also opportunities for active engagement with diverse English varieties in real-world contexts.

To bridge this gap, teacher education programs must offer more opportunities for pre-service teachers to engage in sustained, reflective practice. Teachers should be encouraged not only to explore how ELF concepts can be integrated into classroom activities and materials but also to reflect on broader issues such as the cultural assumptions embedded in their teaching resources, the role of Standard English, and whether their materials adequately represent the diverse contexts in which English is used. By guiding pre-service teachers through critical reflection on these issues, teacher education programs can help them develop the skills necessary to navigate the complexities of English as a global lingua franca. Such an approach will empower them to design teaching practices that are more inclusive and aligned with the sociolinguistic realities of contemporary English.

The findings from Calvet-Terré and Llurda (2023) study further underscore this need. They reveal how deeply internalized ideologies –such as the prioritization of native-like forms and intolerance toward intelligible yet non-standard usage– persist even among pre-service teachers nearing the end of their training. These insights emphasize that simply introducing ELF concepts is insufficient; without targeted opportunities for critical reflection and guided application in authentic teaching contexts, these ideological barriers remain largely unchallenged. Therefore, teacher education programs in Spain must actively address such findings by embedding systematic reflection, practice-oriented ELF tasks, and ongoing mentorship.

Ultimately, fostering ELF awareness in pre-service teachers extends beyond adapting teaching materials; it involves transforming how teachers perceive the role of English in the world. If teacher education programs equip future educators with the tools to critically reflect on their own practices, challenge dominant ideologies like native-speakerism and standard language ideology, and embrace the diversity of Englishes, they will be better prepared to create inclusive, communicative learning environments that prepare students for real-world interaction in a multilingual world. In this way, pre-service teachers will play a central role in reshaping the landscape of ELT to reflect the global nature of English, and in equipping their students with the skills they need to communicate effectively and confidently in diverse, cross-cultural interactions.

REFERENCES

BERNAT, Eva. *Towards a pedagogy of empowerment: The case of "impostor syndrome" among pre-service nonnative speaker teachers (NNSTs) of TESOL.* **English Language Teacher Education and Development Journal**, v. 11, p. 1-8, 2008.

BLOMMAERT, Jan. **The Sociolinguistics of Globalization.** Cambridge: Cambridge University Press, 2010.

CALVET-TERRÉ, Júlia; LLURDA, Enric. *Ideologies and attitudes of Spanish pre-service teachers on ELF.* **Journal of English as a Lingua Franca**, v. 12, n. 1, p. 91-116, 2023. https://doi.org/10.1515/jelf-2023-2004

CALVET-TERRÉ, Júlia; LLURDA, Enric. *Are English for tourism textbooks ELF-informed?.* **ELT Journal, v. 79, n. 3, p. 464-474, 2025.**

CANAGARAJAH, Suresh. *Lingua franca English, multilingual communities, and language acquisition.* **The Modern Language Journal**, v. 91, n.1, p. 923-939, 2007.

DEWEY, Martin. *Pedagogic criticality and English as a lingua franca.* **Atlantis Journal of the Spanish Association of Anglo-American Studies**, v. 36, n. 2, p. 11–30, 2014.

DEWEY, Martin; PATSKO, Laura. *ELF and teacher education.* In: JENKINS, Jennifer; BAKER, Will; DEWEY, Martin. (Org.). **The Routledge Handbook of English as a Lingua Franca.** Abingdon, Oxon: Routledge, 2018, p. 441-455.

DEWEY, Martin; PINEDA, Inmaculada. *ELF and teacher education: Attitudes and beliefs.* **ELT Journal**, v. 74, n. 4, p. 428–441, 2020. https://doi.org/10.1093/elt/ccaa047

FAIRCLOUGH, Norman. **Language and Power** (3rd ed.). London: Routledge, 2015.

GALLOWAY, Nicola. *ELF and ELT teaching materials.* In: JENKINS, Jennifer.; BAKER, Will; DEWEY, Martin. (Org.). **The Routledge Handbook of English as a Lingua Franca.** Abingdon, Oxon: Routledge, 2018, p. 468-480.

GARCÍA, Ofelia; LI WEI. **Translanguaging: Language, bilingualism and education.** Palgrave Macmillan, 2014.

GRAZZI, Enrico. **The sociocultural dimension of ELF in the English classroom.** Rome: Anicia, 2013.

HOLLIDAY, Adrian. **The Struggle to Teach English as an International Language.** Oxford: Oxford University Press, 2005.

JENKINS, Jennifer. **Global Englishes: A resource book for students** (3rd ed.). Routledge, 2015.

KEMALOGLU-ER, Elif; BAYYURT, Yasemin. *ELF-awareness in teaching and teacher education: explicit and implicit ways of integrating ELF into the English Language Classroom.* In: SIFAKIS, Nicos.; TSANTILA, Natasha. (Org.). **English as a lingua franca for EFL contexts.** Bristol, UK: Multilingual Matters, 2019, p. 159-174.

KICZKOWIAK, Marek. *Recruiters' Attitudes to Hiring 'Native' and 'Non-Native Speaker' Teachers: An International Survey.* **TESL-EJ**, v. 24, n. 1, p. 1-22, 2020.

KICZKOWIAK, Marek. *Pronunciation in course books: English as a lingua franca perspective.* **ELT Journal**, v. 75, n. 1, p. 55-66, 2021.

KOHN, KURT. Developing competence for ELF communication through pedagogical lingua franca immersion. **Research Papers in Language Teaching & Learning,** v. 14, n. 2, p. 12-29, 2024.

LIPPI-GREEN, Rosina. **English with an accent: Language, ideology and discrimination in the United States** (2nd ed.). Routledge, 2012. https://doi.org/10.4324/9780203348802

LLURDA, Enric; CALVET-TERRÉ, Júlia. *Native-speakerism and non-native second language teachers: A research agenda.* **Language Teaching**, v. 57, n. 2, p. 229-245, 2024. https://doi.org/10.1017/S0261444822000271.

LLURDA, Enric; MOCANU, Vasilica. *Changing teachers' attitudes towards ELF.* In: SIFAKIS, Nicos; TSANTILA, Natasha. (Org.). **English as a lingua franca for EFL contexts.** Bristol, UK: Multilingual Matters, 2019, p. 175-191.

LOWE, Robert. **Uncovering ideology in English language teaching: Identifying the 'native speaker' frame.** Springer, 2020.

MIAO, Yongzhi; KANG, Okim; MENG, Xianghui. Incorporating global Englishes varieties into EFL classrooms: Development of listening comprehension and pronunciation. **TESOL Quarterly,** v. 59, n. 1, p. 136-162, 2025. https://doi.org/10.1002/tesq.294.

PACIORKOWSKI, Tomasz. **Native Speakerism: Discriminatory Employment Practices in Polish Language Schools.** Peter Lang, 2022.

PENNYCOOK, Alastair; OTSUJI, Emi. *Lingoing, language labels and metrolingual practices.* **Applied Linguistics Review**, v. 7, n. 3, p. 259-277, 2016. https://doi.org/10.1515/applirev-2016-0011

PHILLIPSON, Robert. **Linguistic Imperialism.** Oxford: Oxford University Press, 1992.

SEIDLHOFER, Barbara. **A concept of International English and related issues: From 'real English' to 'realistic English'.** Strasbourg: Language Policy Division, Council of Europe, 2003.

SEIDLHOFER, Barbara. **Understanding English as a lingua franca.** Oxford University Press, 2011.

SEIDLHOFER, Barbara. **English as a lingua franca in the European context.** In: KIRKPATRICK, Andy. (Org.). **The Routledge Handbook of World Englishes** (2nd ed., p. 389-407). Routledge, 2021.

SELVI, Ali Fuad; YAZAN, Bedettrin; MAHBOOB, Ahmar. *Research on "native" and "non-native" English speaking teachers: Past developments, current status, and future directions.* **Language Teaching**, v. 57, n. 1, p. 1-41, 2024.

SIFAKIS, Nicos; BAYYURT, Yasemin. *ELF-aware teaching, learning and teacher development.* In: JENKINS, Jennifer; BAKER, Will; DEWEY, Martin. (Org.). **The Routledge Handbook of English as a Lingua Franca.** Abingdon, Oxon: Routledge, 2018, p. 456-467.

SIFAKIS, Nicos; TSANTILA, Natasha. *Designing ELF-aware lessons in high-stakes exam contexts.* **ELT Journal**, v. 74, n. 4, p. 463–472, 2020. https://doi.org/10.1093/elt/ccaa031

SIFAKIS, Nicos; LOPRIORE, Lucilla.; DEWEY, Martin; BAYYURT, Yasemin; VETTOREL, Paola; CAVALHEIRO, Lili; SIQUEIRA, Sávio.; KORDIA, Stefania. *Elf-awareness in ELT: Bringing together theory and practice.* **JELF Colloquium**, v. 7, n. 1, p. 155-209, 20

SELVI, Ali Fuad; YAZAN, Bedettrin; MAHBOOB, Ahmar. *Research on "native" and "non-native" English speaking teachers: Past developments, current status, and future directions.* **Language Teaching**, v. 57, n. 1, p. 1-41, 2024.

SIFAKIS, Nicos; BAYYURT, Yasemin. *ELF-aware teaching, learning and teacher development.* In: JENKINS, Jennifer; BAKER, Will; DEWEY, Martin. (Org.). **The Routledge Handbook of English as a Lingua Franca.** Abingdon, Oxon: Routledge, 2018, p. 456-467.

SIFAKIS, Nicos; TSANTILA, Natasha. *Designing ELF-aware lessons in high-stakes exam contexts.* **ELT Journal**, v. 74, n. 4, p. 463–472, 2020. https://doi.org/10.1093/elt/ccaa031

SIFAKIS, Nicos; LOPRIORE, Lucilla.; DEWEY, Martin; BAYYURT, Yasemin; VETTOREL, Paola; CAVALHEIRO, Lili; SIQUEIRA, Sávio.; KORDIA, Stefania. Elf-awareness in ELT: Bringing together theory and practice. **JELF Colloquium**, v. 7, n. 1, p. 155-209, 20.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.60-86

ELF IN ENGLISH LANGUAGE TEXTBOOKS DESIGNED IN PORTUGAL: CONTRIBUTIONS FROM PRE-SERVICE TEACHERS

ILF NO LIVRO DIDÁTICO DE INGLÊS PRODUZIDO EM PORTUGAL: CONTRIBUIÇÕES DE PROFESSORES EM FORMAÇÃO

Silene Cardoso[1]

ABSTRACT: English as a Lingua Franca (ELF) has been widely acknowledged in diverse areas (Seidlhofer, 2011; Baker, 2015; Mauranen, 2018), particularly in English language teaching (ELT), as classrooms become more linguistically and culturally diverse. However, most EFL textbooks still prioritize cultural representations from the UK and the US and their standard varieties (Leung; Lewkowicz, 2018; Guerra et al., 2022). In the Portuguese context, state schools have also become increasingly multilingual/multicultural (Oliveira, 2023). These contexts where ELF is naturally used are ideal for promoting Intercultural Communication (IC) and Intercultural Awareness (ICA; Baker, 2015). In this study, I discuss the perspectives of a group of pre-service teachers regarding cultural and accent representations in EFL textbooks, based on a questionnaire. These participants adapted two textbook activities (grades 7 and 10th) in a workshop session to address IC and ICA. Also, further suggestions for adapting teaching materials are provided. Therefore, this paper offers additional ideas and strategies for teachers to develop and adjust their materials to better address IC and ICA.
KEYWORDS: English as a Lingua Franca, Intercultural Communication, EFL textbooks

RESUMO: O Inglês como Língua Franca (ILF) tem sido amplamente reconhecido em diversas áreas (Seidlhofer, 2011; Baker, 2015; Mauranen, 2018), sobretudo no ensino da língua inglesa, à medida que as salas de aula se tornam mais linguística e culturalmente diversas. Entretanto, a maioria dos livros didáticos de inglês ainda prioriza representações culturais do Reino Unido e dos Estados Unidos, e suas variedades padrão (Leung; Lewkowicz, 2018; Guerra et al., 2022). No contexto português, as escolas públicas também vêm se tornando mais multilíngues/multiculturais (Oliveira, 2023). Esses ambientes, nos quais o ILF é naturalmente utilizado, são propícios à promoção da Comunicação Intercultural (IC) e da Consciência Intercultural (ICA; Baker, 2015). Neste estudo, discuto as perspectivas de um grupo de professores em formação acerca das

[1] MA in English and American Studies. School of Arts and Humanities of the University of Lisbon; PhD candidate. silene.cardoso@letras.ulisboa.pt

representações culturais e dos sotaques nos livros didáticos de ILE, coletadas por meio de um questionário. Em um *workshop,* os participantes adaptaram duas atividades (do 7º e do 10º anos) para explorar a IC e ICA. Além disso, apresento sugestões adicionais para professores desenvolverem e ajustarem seus materiais visando abordar IC e ICA mais eficazmente.
Palavras-chave: Inglês como Língua Franca, Comunicação Intercultural, Livro Didático de Inglês

INTRODUCTION

Communicating across cultures has become increasingly complex, especially in recent decades. As the number of immigrants and refugees rises, tensions and conflicts of all kinds are globally evident. Consequently, the rise in immigration and global mobility has posed various societal challenges, and education is no exception. Schools are becoming more diverse, and equipping students to communicate effectively and respectfully across boundaries is essential.

Since English is the global lingua franca, connecting it to specific nations or cultural groups is progressively difficult. Speaking mostly as a second or international language (Crystal, 2020), English is usually the common shared language between immigrant learners and their peers/teachers. The number of people speaking English as a second or international language has vastly surpassed the number of native speakers. Despite these facts, English Language Teaching (ELT) textbooks continue to overrepresent native speakers and Standard British English (SBE) and Standard American English (SAE) varieties as the only legitimate models to be followed by learners. ELT materials often fail to portray the great majority of cultural backgrounds involved in current interactions in English.

Drawing on these facts and the literature of English as a Lingua Franca (ELF), Intercultural Communication (IC), and Intercultural Awareness (ICA), a workshop on textbook adaptation was developed for pre-service teachers, specifically a group of MA students enrolled in the professional ELT master's programs.

This paper begins by outlining the current context of immigrant students in Portuguese schools and presenting the theoretical background. The methodology involved a workshop format that included an introductory presentation of the key concepts (IC, Intercultural Competence [ICC], ICA, and ELF), followed by a brief questionnaire completed by the participants, the presentation of a case study regarding

cultural representation in textbooks, and the adaptation of two selected activities. Participants' responses and suggestions for adaptations are presented and discussed. It concludes with further suggestions for adapting textbook activities to better reflect IC and ICA from an ELF perspective.

Therefore, this study aimed to investigate a group of pre-service teachers' perceptions of cultural and accent representation in English Language textbooks designed in Portugal and analyze their suggestions for adapting textbook activities to align more closely with IC and ICA from an ELF perspective.

The high importance of professional development programs focused on the adaptation and design of ELT materials to particularly reflect an ELF perspective has been increasingly documented for both in-service (e.g., Sifakis et al., 2022; Cavalheiro; Guerra; Pereira, 2022; Chen, 2023) and pre-service teacher education (e.g., Cavalheiro, 2016; Chien, 2022; Bayyurt; Lopriore; Vettorel, 2018). Despite its limitations, the present study is expected to highlight the growing need for more targeted professional initiatives within pre-service teacher education in Portugal, specifically focused on adapting and creating ELT materials that reflect greater cultural and linguistic diversity, and explicitly integrating IC and ICA strategies from an ELF perspective.

1 SITUATING THE RESEARCH

1.1 CONTEXT

In recent years, a substantial increase in immigration flows and the refugee crisis have posed significant challenges worldwide. This influx of immigrants has profoundly impacted the educational landscape across Europe, and Portugal is no exception, as it has seen a notable rise in immigrant and refugee students.

Portugal saw the most significant increase in immigrant/refugee students among the OECD countries between 2018 and 2022 (OECD, 2022). The *2023 Immigration Report* (Oliveira, 2023) indicates that in the academic year 2021/2022, students from diverse national backgrounds accounted for 8.7% of enrollments in basic and secondary state schools in mainland Portugal. Since the academic year 2015/2016, when non-Portuguese students represented just 3.5% (37,939) of all enrolled students, their numbers have more than doubled in less than a decade. A more recent document regarding the academic

year 2022/2023, *The Profile of Student* (DGEEC, 2024), reports that approximately 12% of students in basic education and 9.7% in secondary education are from diverse origins. Although the *Profile of Student* includes students from both state and private schools, almost 90% of learners in basic education and over 70% in secondary education are reported to be enrolled in public education. Additionally, it is also important to note that this figure may not fully capture the diversity of learners in classrooms. This discrepancy arises because many students from diverse linguistic and cultural backgrounds who obtain Portuguese citizenship are excluded from the immigration reports. Table 1 displays the 10 most represented nationalities in Portugal's basic and secondary state education system for the academic year 2022/2023.

TABLE 1: 10 MOST REPRESENTED NATIONALITIES IN PORTUGUESE SCHOOLS

School year: 2022/2023			
Nationality	Basic Education	Secondary Education	Total
Brazil	52512	15320	67832
Angola	9219	3900	13119
Cape Verde	3658	2362	6020
Guinea-Bissau	3148	1422	4570
France	3132	821	3953
Ukraine	5508	1167	6675
São Tomé and Príncipe	2537	3325	5862
China	2148	802	2950
India	2148	488	2636
United Kingdom	1851	378	2229

Source: Translated from *The Profile of Student* (DGEEC, 2024)

While many of the most represented nationalities are from former Portuguese colonies, and these students speak different varieties of Portuguese (or creole), they certainly do not share the same cultural backgrounds. Since many of these students communicate in English regardless of their proficiency level, the English language classroom may offer a valuable space for bridging cultural gaps.

Another point to consider is the Portuguese curricular documents, namely *"Essential Learnings" (Aprendizagens Essenciais;* Ministério da Educação, 2018), which outline the content for each school grade. English is a compulsory subject from grades 3 to 11; in grade 12, it depends on the students' course choices (scientific-humanistic, vocational, or artistic). Although intercultural competences and diversity are emphasized in *Aprendizagens Essenciais* for the English subject across all levels of education, the focus still remains on Anglophone cultures. Consequently, textbooks developed in the country must adhere to the content and principles outlined in the curriculum. The pedagogical council of each school or school cluster selects textbooks from the certified lists through the online platform SIME-MEGA. As described on the website of the Directorate-General for Education, textbooks are assessed and certified by accredited higher education institutions to ensure their scientific and pedagogical quality and guarantee compliance with the official curriculum guidelines (Ministry of Education/DGE, 2025). Therefore, equipping future teachers to adapt textbook activities to better incorporate intercultural communication strategies, considering the linguistic and cultural diversity of English speakers and the specific needs of their teaching contexts, is essential.

1.2 THEORETICAL BACKGROUND

The global spread of English has been shaped by a range of factors, including colonization, economic and political power, globalization, technological advancements, and migration flows (Graddol, 2006; Jenkins; Morán Panero, 2024), to mention a few. Large-scale immigration flows have contributed to greater linguistic diversity in English, as multilingual English users integrate the language into their daily interactions, leading to the emergence of new varieties and localized adaptations (Blommaert, 2010; Jenkins; Morán Panero, 2024). Furthermore, English plays a dominant role in international business, higher education, scientific research, and digital communication, further reinforcing its global status (Crystal, 2012; Jenkins; Morán Panero, 2024).

As noted by Crystal (2019), there are more than 80 territories where English is used as a first language (L1) or is an official or institutionalized language (L2). It has been estimated that there are more than 388 million L1 English speakers and around 897 million L2 speakers. However, determining the overall number of people who currently speak English worldwide is challenging, as this figure continues to grow. It has been estimated that more than 2 billion people use English globally (Crystal 2019). Consequently, English is solidifying its position as the world's primary lingua franca, serving as a bridge for communication among billions across linguistic and cultural boundaries.

English as a Lingua Franca (ELF) has been reconceptualized over the decades. Jennifer Jenkins (2015) outlines the evolution of ELF research into three overlapping phases: ELF 1, ELF 2, and ELF 3. ELF 1 focused on coding the common linguistic features among non-native speakers, whereas ELF 2 shifted toward recognizing the fluid and dynamic interactions among natives, non-natives, and mixed groups. ELF 3 focuses on multilingual repertoires, identity, and translingual practices among English speakers (Jenkins, 2015), referring to a multi-lingua franca (Jenkins, 2015; Jenkins; Morán Panero, 2024). The centrality of intercultural awareness (Baker, 2015) is therefore increasingly relevant in ELF interactions. The fourth phase of ELF, still in early development as noted by Jenkins and Morán Panero (2024), focuses on decolonizing research and practices related to multilingualism with English through principles of social justice.

Despite the diversity and fluid dynamics recognized in ELF research, English language textbooks continue to focus mostly on the dichotomy of native and non-native speakers, portraying the former as the sole and ideal model to be achieved. While some advancements have been made in reflecting diversity, EFL textbooks often overlook the diverse backgrounds of English speakers involved in these interactions or fail to incorporate intercultural communication strategies effectively. Since no text is culturally neutral, Leung and Lewkowicz emphasize that "textbooks provide learners with a perception of the English-speaking world through the lens of the textbook writers/publishers. Typically, this world continues to be viewed from the vantage point of the idealised Anglophone world user." (2018, p. 65). Most importantly, textbooks are also commercial products: while following curricular guidelines, they are also shaped by market demands. Therefore, it is essential that these curricular documents establish clear

guidelines for the inclusion of diversity, intercultural communication strategies through an ELF approach in ELT.

For example, Brazil's Common National Curriculum Base (Base Nacional Comum Curricular — BNCC) specifies that English language teaching should adopt an English as a Lingua Franca approach. Despite the controversy around BNCC, mainly because the document lacks more practical guidance on how to implement this perspective, the inclusion of the ELF approach is valuable, as it encourages critical discussions on the topic and prompts publishers to adopt a broader view of language education (Siqueira, 2025). In conjunction with the curriculum, the National Textbook Program (*Programa Nacional do Livro Didático – PNLD*) plays a decisive role. The guidelines issued in the official calls have reinforced a more intercultural and diverse perspective for English language textbooks.

Culture has long been regarded as an essential element in language education, particularly in the field of ELT. In the context of English as a Foreign Language (EFL) teaching, culture has traditionally been approached from an essentialist view (Baker, 2015). Nonetheless, the increasing number of studies (e.g., Baker, 2011; 2022; Byram, 2021; Cogo, 2018; Cavalheiro, 2015; Jenkins; Baker; Dewey, 2018) highlight the need for a more inclusive, non-essentialist approach to culture in ELT.

Intercultural Communicative Competence (ICC) is an approach developed by Michael Byram (1997, 2021) that has widely contributed to including a more inclusive view of culture. Widely adopted in the Western world, particularly in European documents, ICC combines intercultural competence with linguistic/communicative competence to form the “intercultural speaker”. This broader perspective of language learning and teaching better reflects the concept of ELF, as the intercultural speaker needs competencies beyond just linguistic skills. However, as Baker and Ishikawa (2021) note, this model presents some challenges for the ELF approach because it still focuses on national cultures. A broader and more fluid view of culture, which recognizes the dynamic and multifaceted nature of cultural identities, better relates to the reality of ELF contexts.

In this context, a valuable concept for this study is Intercultural Awareness (ICA):

> [A] conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in communication. (Baker 2015, p. 163).

As explained by Baker (2022), the term "intercultural awareness" is used over "cultural awareness" to highlight the focus on the processes of intercultural communication, rather than on understanding specific "other" cultures and languages. In this context, culture is not linked to specific nations or nationalities, nor does it imply a distinction between "our" culture and that of the "other." ICA is seen as an ongoing process and not a static set of knowledge (Baker, 2022). The author further explains that while it is possible to see an attempt to incorporate a more international perspective on culture in more recent ELT materials, these resources still largely reflect a predominance of the "native" speaker norm and the Anglophone cultures. Other uses of English, particularly in intercultural and multilingual contexts, are rarely represented. In the Portuguese context, as previously discussed, despite the inclusion of cultural diversity in the curricular documents, namely the *Aprendizagens Essenciais*, there remains a clear emphasis on Anglophone cultures, particularly in basic education.

As highlighted by some scholars (e.g., Sales & Gimenez, 2010; Pennycook, 2004), while English is connected to prestigious positions in many societies, it also creates or reinforces forms of exclusion. This creates a paradox: English can open up opportunities and possibilities for communication, but at the same time, it can also create barriers of exclusion. However, when the ELF perspective is adopted in ELT, it may be fertile soil to develop ICA (Baker, 2015) because it helps connect learners from diverse cultural and linguistic backgrounds.

This research also draws on findings from previous studies on textbooks designed in Portugal (Cardoso, 2023; Guerra et al., 2022; and Guerra; Cavalheiro, 2019). These studies find that cultural representations of the UK and the US are clearly emphasized in locally designed English textbooks. This trend is also true for English language varieties, where British and American Standards are clearly predominant in audiovisual resources. While these findings highlight a limitation concerning culture and linguistic diversity in ELT materials developed in Portugal, this study aims to contribute by sharing the voices of pre-service teachers who are already engaging with these materials during their training and are likely to continue relying on them throughout their teaching careers. Also,

it also aims to emphasize the importance of deepening IC, ICA, and ELF concepts and practices in teacher education programs.

Therefore, it is relevant to stress the importance of an ELF awareness approach in teacher education. Broadly, ELF awareness involves a critical reflection about native-speakerism, including awareness of language use, instructional choices, and the essential learnings for international communication (Sifakis; Kordia, 2021).

2 METHODOLOGY

The workshop aimed to explore IC and ICA through practical work that involved adapting activities from locally designed ELT textbooks. It was designed for pre-service teachers, specifically MA students enrolled in a professional ELT Master's program. Although the participants are referred to here as "pre-service" teachers, some of them had previous teaching experience in different contexts.

The workshop was conducted during a 1.5-hour session and delivered to two groups, a total of 23 MA students. These pre-service teachers had already been presented with the concepts of IC, ICC, and ICA. The objective was to provide participants with additional opportunities to enhance their understanding and application of the above-mentioned concepts, especially ICA, in their teaching practices, through simple yet effective adaptations to existing textbook activities. After a brief recap of these key concepts and an introduction to ELF, participants were asked to complete a short online questionnaire (Appendix A), which consisted of four questions. This questionnaire aimed to assess their perceptions of cultural and language representation in English language textbooks designed in Portugal.

Following the questionnaire, the workshop proceeded with a presentation of a case study on an analysis of cultural representation related to countries in EFL textbooks. The analysis presented focused on two locally designed textbooks, *Engaging 7* (Esteves; Viana; Moreira, 2021) and *MySelfie 10* (Rodrigues; Mendes, 2021), which are intended for Grades 7 and 10, respectively. The key findings demonstrated a cultural overrepresentation of the UK (primarily England) and the USA (Cardoso, 2023). This discussion encouraged critical reflection on the depiction of cultural elements in ELT materials and the extent to which they fail to follow the principles of ICC, ICA, and ELF. The pre-service teachers were

organized into groups, and two activities from the aforementioned textbooks were presented for adaptation. Each group was tasked with suggesting practical and feasible adaptations to one of the two activities presented. Therefore, they were not required to change the core resources of the activities (e.g., rewriting or searching for a new text), but rather to propose adaptations that would be viable in the context of multilingual/multicultural classrooms, as well as other challenges, such as time constraints.

The first activity proposed for adaptation was a reading task from the textbook *Engaging 7*. The original reading activity presented a text about houses owned by two celebrities: John Travolta (American) and Naomi Campbell (British). The activity centered on reading comprehension and vocabulary exercises, lacking critical thinking questions. This reading task was linked to a controlled writing exercise in which learners would complete a description of another American celebrity's house (Will Smith). In this exercise, learners read a profile of Smith's house and complete the description.

In addition to emphasizing American and British cultural icons only, the text depicts realities that are disconnected from learners' experiences. While the text includes curious information (a park for Travolta's plane; Campbell's spaceship-house), which could initially capture learners' interest due to its novelty, it fails to address themes that 12-year-olds would identify with. Furthermore, a high native-speaker centrality is potentially irrelevant for L2 learners and "will have limited motivational potential for learners in lingua franca contexts" (Prodromou; Mishan, 2008).

The second activity presented for adaptation was a listening and writing task from the textbook *MySelfie 10*. The original listening activity focused on "The Cracked Pot", described as an ancient Indian folktale. The story is about a water bearer who carries two pots, one of which is cracked and leaks water along the path. This cracked pot feels it has nothing but flaws and laments its imperfections. However, the water bearer explains that he had noticed the pot was leaking and had planted flowers along the way on that side of the pot. The flowers blossomed only because they received water through the pot's cracks.

The listening task included comprehension questions and an exercise to rewrite the story based on images of the key events. The illustrations featured a brown-skinned man wearing a turban and carrying water pots. While the story provides a valuable

opportunity to discuss self-acceptance and creativity, which are relevant themes, especially for adolescent learners, it also reinforces cultural stereotypes. Additionally, the audio resource was narrated by a British male, using Received Pronunciation, which raises concerns about cultural authenticity, representation, and power relations. The critical thinking questions related to this activity focused on the self-helping/self-acceptance part of the story, which is undoubtedly beneficial, but overlooked the underlying cultural bias. For example, the concepts of what is understood as "qualities" and "faults" are not suggested for further reflection or discussion, nor is the illustration of the Indian bearer or the British narrator, which may convey the idea of an ancient Indian story told by the colonizer.

After the participants elaborated their suggestions for adapting one of the two activities, each group presented their ideas, followed by a discussion. The workshop aimed to provide these pre-service teachers with a practical opportunity to adapt a piece of material that would highlight the significance of fostering intercultural awareness in language education.

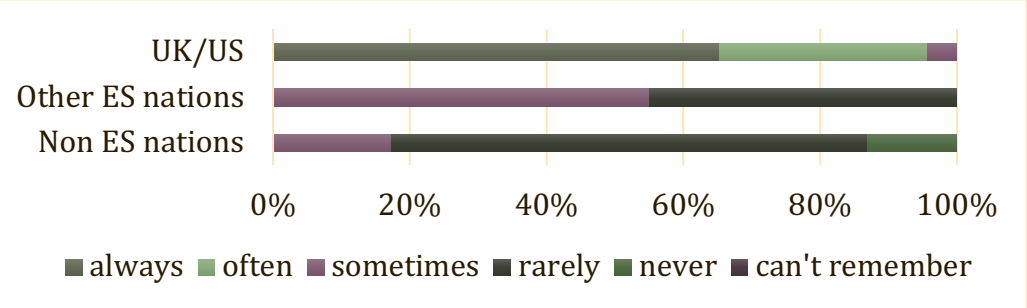
3 FINDINGS

3.1 THE QUESTIONNAIRE

The questionnaire (Appendix A) completed by the participants consisted of four questions. The first three questions focused on their perceptions regarding: 1. the representation of nations (portrayed as cultural groups and icons), 2. the use of authentic texts, and 3. accents in audio and video materials in ELT textbooks designed in Portugal. The final question (4) explored the participants' insights on IC-related topics. Respondents used a Likert scale, ranging from "strongly agree" to "strongly disagree" (with a neutral option available), to express their opinion on topics such as: the representations of Portuguese culture; the depiction of nations and cultural groups, the diversity of English varieties/accents beyond Standard British and Standard American; interactions among diverse English speakers (L1/L2/multilingual/a mix of them); strategies to develop IC, and reflections on learners' own culture. The data were analyzed quantitatively, and the findings are also discussed qualitatively, being organized into themes to better explain patterns and categories.

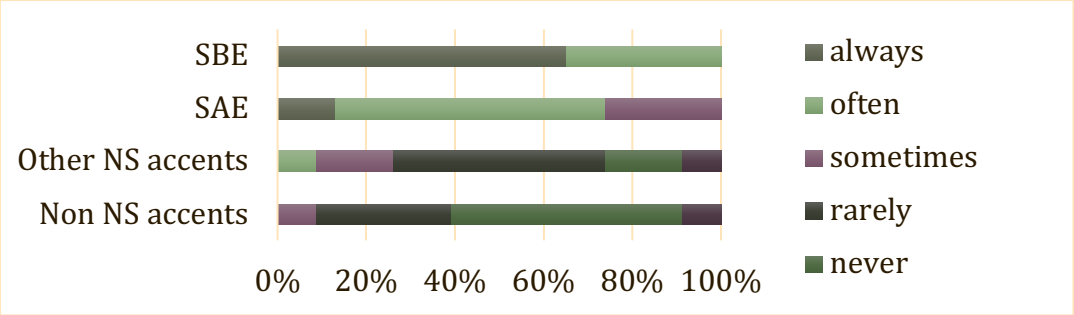
The findings from the first question revealed that approximately 65% of the respondents (n = 15) believe that the UK and the US are always represented. Over 69% of them (n = 16) consider that non-English speaking nations are rarely represented. In contrast, around 48% of respondents (n = 11) indicate that other English-speaking countries are sometimes represented. Therefore, it is relevant to note that even other English-speaking nations are culturally underrepresented compared to the UK and the US. Chart 1 illustrates their answers.

Chart 1. Perceptions of a group of pre-service teachers on the representation of nations in textbooks designed in Portugal



The findings on perceptions of the English accent representation (Q3) reveal that around 65% of respondents (n = 15) believe that the Standard British English (SBE) accent, primarily associated with Received Pronunciation, is always present in ELT textbook resources. Similarly, almost 61% of the respondents (n = 14) think that the Standard American English (SAE) accent is often included. Interestingly, only a small percentage, 13% (n = 3), believe that SAE are always present. In contrast, over 52% of them (n = 12) indicated that non-native speaker accents are never represented. Moreover, other native English accents, beyond SBE and SAE, are perceived as rarely represented by almost 48% of the respondents (n = 11), and only approximately 8% (n = 2) of the participants feel that these accents are often included. Chart 2 illustrates these findings.

Chart 2. Perceptions of a group of pre-service teachers on the representation of English accents in textbooks designed in Portugal



The findings from Q2 also reinforce the participants' perceptions regarding the predominance of SAE and SBE compared to other English-speaking accents, and even more so of non-English-speaking accents, which most believe are never included.

The terms Standard American English (SAE) and Standard British English (SBE) are used here in a broader sense to refer to the main characteristics of English that are commonly associated with these two major varieties and usually approached in ELT. Also, in line with Lippi-Green's (2012) position, the term standard (and consequently, non-standard) is applied in this study only for descriptive purposes, with no intention to attach intrinsic values to them.

Participants' perceptions of the use of authentic texts have been examined in Q2. Authentic texts are defined in this study as texts written for any purpose other than teaching/learning English, whether written, audio, or audiovisual. Over 65% of the respondents (n = 15) believe that a small percentage of texts, including audio and video clips, are authentic and presented without adaptation. In fact, most written texts in Portuguese English textbooks tend to be adapted. Fortunately, as Luís (2024) pointed out, these adaptations primarily involve the length of the texts, with minimal changes to the language.

The questionnaire also explored the perspectives of these pre-service teachers regarding diverse aspects of cultural representation, accent/ language variety awareness, and IC strategies. The majority (82%; n = 19) strongly agree that textbooks should feature cultural groups related to English-speaking nations beyond the UK and the US. Also, over 65% (n = 15) strongly agree that it is essential to have a greater diversity of cultural groups in English language textbooks. Over 69% (n = 16) of the respondents view the

portrayal of individuals from diverse linguistic and cultural backgrounds as highly relevant. Similar findings are observed in relation to diverse English accents and varieties. Over 60% (n = 14) of the respondents acknowledge that English textbooks should not only portray representations of SAE or SBE accents but also include other varieties. Consequently, for over 43% (n = 10) of the participants, including diverse foreign accents in English, such as the Portuguese accent, this is particularly important. Also, more than 47% (n = 11) of these pre-service teachers strongly agree that textbooks must incorporate interactions among diverse English speakers (natives and non-natives, and only non-native speakers). In relation to intercultural communication, over 73% (n = 17) strongly agree that it is crucial for textbooks to focus on strategies to develop IC. The same proportion agreed that even for beginner-level learners (A1/A2), it is relevant to cover activities to raise awareness about the cultural and linguistic diversity of English speakers worldwide.

Overall, these findings suggest that these pre-service teachers perceive the need to move beyond traditional norms and integrate more diversity regarding English-speaking communities, accents, and intercultural communication strategies in English language textbooks.

3.2 PRE-SERVICE TEACHERS' SUGGESTIONS

Following the questionnaire, the participants were organized into five groups to adapt one of the two activities previously described. Two groups adapted Activity A (Reading activity – Grade 7), and three other groups presented suggestions for Activity B (Listening activity – Grade 10). The suggested adaptations were analyzed using the Intercultural Awareness model (Baker, 2015).

Original Activity A

The original Activity A, extracted from *Engaging 7* (pp. 84-85), consisted of five exercises: 1) making predictions as a pre-reading exercise, 2) reading and confirming predictions, 3) and 4) comprehension, 5) vocabulary. While the exercises on form and vocabulary are useful, the absence of critical thinking questions, along with the exclusive focus on British and American celebrities whose lifestyles are disconnected from students' reality, does not reflect the role of English as a global lingua franca.

Adaptations – Activity I

Group A – For the pre-reading task, instead of asking students about how they think celebrities' houses look, the group suggested a comparison among celebrities' houses they would know about, in a quick discussion. For the while-reading section, the group suggested a vocabulary exercise focusing on accommodations that students might not be familiar with and find unusual. During the while-reading task, students would be required to observe what the celebrities in the text value in a house. As a follow-up discussion, learners would share what they value in a house with the whole group. Finally, as a production and post-reading task, learners would work in groups to describe their dream house. The suggestion was also analyzed against the three levels of ICA (Baker, 2015), namely Basic Cultural Awareness, Advanced Cultural Awareness, and Intercultural Awareness. The activity proposed explores the first level of the model, focusing on the awareness of superficial cultural elements and preferences while comparing them to those of other cultural groups. However, it lacks a more critical reflection on cultural values and identity.

Group B suggested keeping the activities from the textbook and adding an extension task. After the reading exercises from the textbook, learners would be organized into groups to discuss their houses, favorite areas in their houses, and the similarities and differences in their preferences. This type of discussion would personalize their learning experience, and by sharing their favorite places within their homes, students from different cultural backgrounds could discover similarities, fostering engagement between them. In the second part of this extension discussion, learners would revisit the text and identify elements in celebrities' houses that may hold emotional significance for their owners rather than just monetary value. These discussions would serve as scaffolding to inspire students to acknowledge and identify the areas or elements in their own houses that they feel most personally connected to. Similarly to the previous activity, this one mainly explores the first level of ICA model, and touches on some aspects of the second level, for instance, when students share and find similarities in their preferences within their own cultural grouping.

The suggestions made for Activity I aimed primarily to align the topic with students' prior knowledge and experiences. While fostering discussions that connect to students'

experiences can support a more intercultural perspective, a more explicit focus on IC would be beneficial. For example, in multicultural/multilingual settings, strategically organizing students into diverse groups could facilitate meaningful interactions across diverse cultural backgrounds. This approach would enable students to compare and contrast their ideas on favorite places within a house, thereby promoting an intercultural perspective. While describing their dream house would foster their creativity and imagination, describing the houses they are familiar with would be another option that could support intercultural awareness. As discussing houses may be a sensitive topic for many students whose families are facing housing issues, extra care should be taken in these discussions. Consequently, a text describing celebrities' houses could cause increased frustration in many learners. Also, focusing on vocabulary items commonly associated with luxurious houses is not very useful for application in different cultural settings. The emphasis solely on the text and the exercises provided in the textbook would probably miss a valuable opportunity for students to reflect upon an important topic and engage with other peers from diverse cultural backgrounds in a more meaningful way.

Original Activity II

The original activity II, extracted from *MySelfie 10*, consisted of: 1) test-format listening comprehension; 2) rewriting the story according to the illustrations provided; 3) writing a sentence conveying the message of the story. Groups C, D, and E adapted this activity.

Adaptations – Activity II

Group C proposed an activity organized into pre-, while-, and after-listening exercises, incorporating some of the activities from the textbook. For the pre-listening section, learners would be provided with a copy of the illustrations presented in the original exercise 2. First, learners would analyze the first image, which shows the water bearer carrying the pots. Based on this first picture, they would predict the context and discuss possible scenarios, language uses, and cultural settings relevant for the story. Afterwards, learners would sequence the remaining images to anticipate the narrative structure. During the listening task, students would listen to an audio recording and verify

their predictions. The group suggested that the audio should be recorded by an Indian English speaker to incorporate diverse linguistic exposure. While having the audio recorded by a particular narrator would be almost impossible for most teachers, generating text-to-audio content with a specific accent is feasible with some technological tools (e.g., Narakeet and TTsmaker). Although not perfect, it could be an option to offer students more diversity in the audio resources. In the post-listening exercise, learners would deepen their cultural awareness by sharing and comparing stories from their backgrounds that may convey similar messages. These discussions would foster dialogues about diverse cultural narratives and perspectives. They would compare tales from their own backgrounds, identifying similarities and differences to broaden their knowledge about narratives from diverse cultural backgrounds. Finally, students would engage in a final discussion where they personalize the story by relating it to their own lives. This would help reinforce the connection between language learning and intercultural understanding.

Similar to the previous suggestion, Group D also recommended changing the narrator to one with an Indian English accent to expose students to another variety. After the listening comprehension task, the group suggested questions that would encourage students to consider whether the story would make sense within their cultural background, what differences would be perceived as qualities, and to reflect on cultural expectations that individuals would face. One of the questions would also invite students to critically examine gender roles and stereotyping associated with certain tasks within their own cultural context. This approach fosters deeper engagement with the audio resource while promoting a more nuanced understanding of diversity and social constructs.

Instead of changing the activity, Group E suggested an expansion discussion, in which learners would explore cultural parallels within *The Cracked Pot*. Students would be required to examine how diverse cultures interpret themes of acceptance and diversity. The discussion, moderated by the teacher, could begin by exploring different cultural perspectives on the two pots, focusing on themes of acceptance and self-acceptance. Next, students would share personal insights on how diverse cultural groups could approach these topics. Additionally, learners would reflect on their own cultural experiences, relate them to the tale, and recognize the variety of viewpoints within the

classroom. The activity culminates with a reflective writing exercise, in which students apply the tale's message to their own lives, emphasizing the significance of self-acceptance and valuing differences. This approach encourages both critical thinking and personal growth, reinforcing the relevance of intercultural awareness in everyday life.

Adaptations suggested by groups C, D, and E go up to some extent beyond the basic cultural awareness of ICA model (Baker, 2015) and explore a few components of levels 2 (advanced cultural awareness) and 3 (intercultural awareness). These activities include a critical reflection about cultures and personal and social development, for example, the awareness of multiple perspectives, sharing stories from their backgrounds, and personalizing the narrative.

It is interesting to note that suggestions for the Grade 7 activity do not go further in developing ICA compared to the adaptations for the Grade 10 activity. This may be due to the pre-service teacher's concern that learners may lack the necessary linguistic proficiency to understand and discuss intercultural topics in English. However, adopting an ELF perspective, where learners are encouraged to apply communication strategies, could facilitate engagement even at basic levels.

4 FURTHER SUGGESTIONS

While the pre-service teachers' suggestions incorporate a more intercultural approach compared to the original activities, there remain opportunities to include strategies to better address IC and ICA from an ELF perspective. Therefore, these suggestions aim to provide further ideas for adapting or extending existing textbook activities. Although further suggestions are presented for the specific activities from the textbooks discussed here, they can be adjusted to different contexts and activities.

For the reading activity (Activity 1, celebrities' houses), a warm-up discussion about "house" and "home" could prompt learners to reflect on these concepts and relate them to their meaning. Given that learners in Grade 7 are expected to have an elementary level of English (CEFR A2; Council of Europe, 2001), they could be prompted to say different words for each definition, and then the teacher would create two-word clouds on the board—one for "home" and another for "house". Proverbs and quotes related to these concepts could also be introduced for students' reflection. Examples include, "Home is

where the heart is" or "A house is made of bricks and beams. A home is made of hopes and dreams". Further questions could be used to deepen their reflection, such as, "What's the difference between 'house' and 'home'?", "What does 'home' mean to you?". After this, simple definitions of 'house' and 'home' would be provided to support the interaction, followed by further questions, such as "What makes a house comfortable/a home?" "What makes a house special for us?" This warm-up includes exploring personal interpretations of "home", identifying the characteristics that would make a house special.

After reading the original text and completing the exercises provided in the textbook, students would identify in the text the elements that could transform a house into a home, and the unusual spaces and furniture in the celebrities' houses compared to the houses they are familiar with.

As an after-reading exercise, critical reflection and group discussion would help students to broaden their perspectives and relate their experiences from an intercultural viewpoint. Questions that could guide this discussion include "Did you like to read about these celebrities' houses? Why (not)?, Do you think these homes are practical and actually comfortable, or just for showing off? Why?, Why do you think celebrities choose to live in such unique houses? Do you think they are sustainable houses? Which one is better for the environment? Some people don't have a house to live in. Why does it happen? What could be done about it?" While these questions should be tailored to fit each specific context, after-reading critical reflection and discussion mediated by the teacher would address key topics related to intercultural communication and the development of global citizenship. These topics include social issues like the environment, justice, and housing.

Finally, an extension exercise could be proposed. In multilingual/multicultural classrooms, students would be organized into small groups. Ideally, learners from diverse cultural backgrounds would be placed in the same groups to promote diversity. This arrangement could be a key factor in promoting interaction in an authentic ELF environment. It may happen that students from diverse cultural backgrounds would hesitate to work together, and they would need to be encouraged to interact effectively. For example, this became evident during a visit to a school in Lisbon a few years ago, where students of the same nationality tended to group together and seemed uncomfortable interacting with other groups.

A possibility for this production activity is for students to take pictures of houses and buildings they see on their way to school, or near their homes. They could either print these pictures or send them to be printed at school. In a subsequent lesson, each group would discuss the houses they photographed and choose one or two images to present to the class. To guide their discussion, simple questions may be provided regarding colors, shapes, and whether these houses are modern or old. Additional questions to connect to students' experiences would also be valuable, for example, "Does any of the houses remind you of any other houses you have seen or lived in? When? Where?" "Would you like to live in these houses?" Why (not)?" Besides describing the house/building physically and expressing their opinions about it, other follow-up questions could foster their critical thinking and intercultural values. These may include, "How different/similar are houses in different places/neighborhoods/cities/countries?", "How similar/different are the houses you photographed in your group?", "What stories can you imagine could happen in these houses?" For this last question, students could draw some scenes to support them in telling the story they think about. These steps would be adapted according to each context to meet learners' best interests. Another extension exercise possibility is for groups to draw a floor plan of a house and describe the rooms and furniture. Students could be encouraged to reflect on all the houses they know and have lived in. At the end, they present their floor plans to the class. This sequence encourages both analytical and creative thinking while supporting vocabulary development and critical engagement with the themes of dwelling and belonging.

In any of the suggestions, communication strategies explicitly explained and exemplified by the teacher would be meaningful in enriching ELF interactions. These strategies may include negotiation of meaning (e.g., repetition, rephrasing, self-repair, etc.); accommodation (e.g., adjusting their language, expectations); and use of learners' linguistic and cultural repertoire (e.g., code-switching, *translanguaging*), to mention a few. Learners would then be encouraged to incorporate elements unique to their cultural backgrounds. They could also explain, use, and teach their classmates vocabulary in their L1 to convey particular meanings. These strategies would support intercultural encounters and encourage multilingualism, another key aspect in ELF communication (Cogo, 2018).

Mediation strategies, as emphasized by the Companion Volume of the CEFR (Council of Europe, 2020), are a valuable aspect to be considered, especially in multicultural and multilingual settings (Sperti, 2021), in an ELF approach. The emphasis should then be put on intelligibility. Therefore, negotiation of meaning and use of multilingual resources are valid and encouraged, since these aspects exist in ELF encounters outside the classroom (Bayyurt; Şentürk, 2021).

The warm-up and follow-up exercises aim to address Level 1—Basic cultural awareness (Baker, 2015), more specifically related to shared behaviors, beliefs, and values, and the comparison among these interpretations. Level 2—advanced cultural awareness, and Level 3—intercultural awareness are primarily addressed in the critical reflection that follows the comprehension exercises and during the production phase. In these parts, cultural values and social issues are discussed, along with engagement with multiple perspectives within their respective groups. In level 3 (intercultural awareness), empathy and a critical thinking perspective are encouraged, as well as creativity through stories they create and narrate. Finally, the emphasis on communication strategies, the use of a multilingual and multicultural repertoire, and mediation strategies aims at helping students develop their critical perspectives through intercultural communication.

For the second activity (Activity II, "The Cracked Pot"), originally designed for Grade 10, an additional suggestion would also involve three steps. In the pre-listening exercises, students would be invited to predict the story based on the illustrations provided in the textbook. The completion of the original listening exercise, fostering comprehension and vocabulary, could be further enriched with a follow-up discussion focusing on interpreting the symbolic meanings and metaphors associated with the pots depicted in the narrative, encouraging analytical and critical thinking.

In the after-listening part, a discussion would focus on empathy, an essential skill for developing intercultural competence (Ostman, 2019). Students would be encouraged to reflect for a few moments on how the "cracked pot," if it were a person, would feel. In pairs, they would engage in a pair role-play activity where they would introduce themselves as the cracked pot, tell their story (in the first person), and share feelings and emotions, according to the audio. They would also be welcome to include any additional details they find relevant to personalizing the story. Since adolescent students might be

reluctant to share personal stories with their peers (Asscheman et al., 2020), adopting others' perspectives could help them deal with shyness and develop empathy by stepping into someone's shoes. The learners should be encouraged to practice attentive speaking and listening.

In a second step, they would reflect on situations where someone feels like a cracked pot. Since Grade 10 students tend to have a higher level of communication skills (B1 level), this discussion could be deepened with more critical thinking questions about the cracked pot's feelings and perceptions of its imperfections. Possible questions that could support this discussion include "Why is it important to recognize our own flaws? What can we learn from them?", "How did the cracked pot see itself at the beginning of the story? What about the end? What changed?", "What are small things we can do every day to be kind to ourselves?", "Why do you think it's important to see the value in other people?", "What can we say or do to friends who think they are not good enough?"

Similar to the reading activity for Grade 7, an extension production exercise could be proposed. Learners would likewise be arranged in small groups (diverse cultural and linguistic backgrounds) to engage in comparative discussions about traditional stories that carry a positive message in their opinion. They would reflect on their cultural origins and thematic similarities. In this part of the activity, communication strategies should also be reinforced. Students could practice telling these traditional narratives to each other, highlighting the feelings, thoughts, and emotions related to them, while practicing attentive listening.

The final stage involves a creative writing task, which would start with exploring the defining features of folk tales. This exploration would involve reading examples of these tales in languages the students are familiar with. The Portuguese teacher and other language teachers at school could work together to read and analyze different stories with students. Learners from diverse cultural and linguistic backgrounds would use their repertoire and experience to write a simple story in English that would resonate with them, regardless of their origin. This sequence aims not only to develop linguistic and intercultural awareness but also to foster critical thinking and storytelling skills.

This activity aims to address the three stages of the ICA model, but with a stronger emphasis on level 3. It begins with the recognition element, leading to an understanding

of cultural behaviors, and then engages students in critical thinking, empathy, negotiation, storytelling, and multilingual collaboration.

In summary, both suggestions aim to provide useful ideas for addressing the three levels of ICA (Baker, 2015), particularly Level 3 from an ELF perspective, while also encouraging multilingualism and effective communication strategies, even at lower language levels.

FINAL CONSIDERATIONS

The group of pre-service teachers who participated in the workshop recognizes the lack of cultural and accent diversity in EFL textbooks designed in Portugal. Their views are consistent with findings from previous studies on Portuguese ELT textbooks (e.g., Guerra, 2005; Guerra & Cavalheiro, 2019; Guerra et al., 2022; Cardoso, 2023). As a result, most participants advocate for the inclusion of a greater cultural and accent representation in textbooks in the country, stating that it is not only desirable but also necessary.

The adaptations proposed by these pre-service teachers reflect their concern for more culturally diverse activities from a critical perspective. While their suggestions include an intercultural component, mainly through discussions, a stronger emphasis on implementing specific strategies to develop IC from an ELF perspective could further strengthen their approach. For instance, explicit instructions on using language to ask for clarification, repetition, paraphrasing, confirmation checks, negotiation, and translanguaging (Baker; Ishikawa, 2021; Cogo, 2018) would facilitate their discussions. In this sense, focusing on learners' language and cultural repertoire would further enrich the activities, especially during these authentic ELF interactions. To make it clear, translanguaging "includes the full range of linguistic performances of multilingual language users for purposes that transcend the combination of structures" (Wei, 2011, p. 1223). According to this concept, learners would be allowed to use all the languages they know to make meaning within their contexts, including a series of multimodal means of communication (speaking, writing, signing, etc.). When addressing intercultural issues, the focus on the learners' stories is often a way to make connections between them and bridge the gaps between cultures. Consequently, translanguaging builds a social space for multilingual learners because it integrates several aspects of their identity (stories,

experiences, beliefs, etc.) into a dynamic, personal, and meaningful way of communicating (Wei, 2011).

The scarcity of clear and direct strategies in the suggested adaptations by the workshop participants demonstrates one of the workshop's limitations and highlights the need for future improvements. Extended time limits and additional instructions could facilitate the adaptation process. Additionally, these constraints also emphasize the importance of continuous professional development for pre-service teachers regarding strategies in adapting and creating materials to address IC and ICA from an ELF perspective. Furthermore, the validity of the suggestions proposed in this study would be consolidated by piloting the activities in real classroom settings with students from both grades.

In conclusion, this study emphasizes the need for greater cultural and accent diversity in Portuguese EFL textbooks and underscores the importance of ongoing pre-service teacher education in IC, ICA, and ELF. It reinforces the value of expanding intercultural education from an ELF perspective in such contexts. Although the adaptations reflect participants' concern for more diverse and inclusive materials, a focus on specific strategies to incorporate an ELF perspective is encouraged. Incorporating a continuous ELF-awareness approach into teacher education can better equip educators to meet intercultural needs for ELF learners and help them bridge the gaps among their multilingual and multicultural peers.

REFERENCES

ASSCHEMAN, Marije et al. Empathy and intercultural competence: a study among adolescents. **International Journal of Behavioral Development**, v. 44, n. 1, p. 1–12, 2020.

BAKER, Will. Intercultural awareness: modelling an understanding of cultures in intercultural communication through English as a lingua franca. **Language and Intercultural Communication**, v. 11, n. 3, p. 197–214, 2011. DOI: https://doi.org/10.1080/14708477.2011.577779.

BAKER, W. **Culture and identity through English as a lingua franca**: rethinking concepts and goals in intercultural communication. Berlin: De Gruyter Mouton, 2015.

BAKER, W. **Intercultural and Transcultural Awareness in Language Teaching**. Cambridge: Cambridge University Press, 2022. (Elements in Language Teaching). DOI: https://doi.org/10.1017/9781108874120.

BAKER, Will; ISHIKAWA, Tomokazu. **Transcultural communication through global Englishes**: an advanced textbook for students. London: Routledge, 2021.

BAYYURT, Yasemin; LOPRIORE, Lucilla; VETTOREL, Paola. WE/ELF awareness in English language teacher education: starting from materials. In: MARTIN-RUBIÓ, Xavier (org.). **Contextualising English as a Lingua Franca**: From Data to Insights. Cham: Palgrave Macmillan, 2020. p. 251–267.

BAYYURT, Yasemin; ŞENTÜRK, Burcu. ELF-aware teacher education: a case study from Turkey. In: CAVALHEIRO, Lili; GUERRA, Luís; PEREIRA, Ricardo (org.). **The Handbook to English as a Lingua Franca**: Practices for Inclusive Multilingual Classrooms. Lisboa: Humus, 2021. p. 137–150.

BLOMMAERT, Jan. **The sociolinguistics of globalization**. Cambridge: Cambridge University Press, 2010.

BYRAM, Michael. **Teaching and Assessing Intercultural Communicative Competence**. Clevedon: Multilingual Matters, 1997.

BYRAM, Michael. **Teaching and Assessing Intercultural Communicative Competence**: Revisited. Bristol: Multilingual Matters, 2021. DOI: https://doi.org/10.21832/9781800410251.

CARDOSO, Silene. A critical analysis of multicultural representations in Portuguese English as a Foreign Language textbooks. **e-TEALS: An e-journal of Teacher Education and Applied Language Studies**, Lisboa, n. 15, art. 491, 2023. DOI: https://doi.org/10.34619/vmqa-r0hu.

CAVALHEIRO, Lili. Developing intercultural communicative competence in ELF communication. **ELOPE**, v. 12, n. 1, p. 49–60, 2015.

CAVALHEIRO, Lili. Developing intercultural awareness and communication in teacher education programs. In: LOPRIORE, Lucilla; GRAZZI, Enrico (ed.). **Intercultural communication**: new perspectives from ELF. Roma: TrE-Press, 2016. p. 149–167.

CAVALHEIRO, L.; GUERRA, L.; PEREIRA, R. Current perspectives in the multilingual EFL classroom: a Portuguese case study. In: **English Language Teaching**. 2022. p. 33–50. Available at: https://doi.org/10.1007/978-981-19-2152-0_3.

CHEN, R. T.-H. Teaching Intercultural Communication in an English as a Lingua Franca Context. **RELC Journal**, p. 003368822210741, 18 Jan. 2022.

CHIEN, C.-W. Fostering Pre-service English Teachers' Intercultural Awareness through Lesson Designs. **International Journal of Multicultural Education**, v. 24, n. 1, p. 88–112, 25 abr. 2022.

COGO, Alessia. Cultural elements in English as a lingua franca. In: LIONTAS, John I. (ed.). **The TESOL encyclopedia of English language teaching**. Hoboken: Wiley, 2018. p. 1–7.

COUNCIL OF EUROPE. **Common European Framework of Reference for Languages**: learning, teaching, assessment. Strasbourg: Council of Europe, 2001. Available at: https://rm.coe.int/1680459f97. Accessed on: Apr. 29, 2025.

COUNCIL OF EUROPE. **Common European Framework of Reference for Languages: learning, teaching, assessment**: Companion Volume with New Descriptors. Strasbourg: Council of Europe, 2020. Available at: https://rm.coe.int/cefr-companion-volume-with-new-descriptors-2020/16809ea0d4. Accessed on: Apr. 29, 2025.

CRYSTAL, David. **English as a global language**. Cambridge: Cambridge University Press, 2012.

CRYSTAL, David. **The Cambridge encyclopedia of the English language**. 3. ed. Cambridge: Cambridge University Press, 2019.

CRYSTAL, David. Global English and social injustice: the need to listen. **Nordic Journal of English Studies**, v. 19, n. 3, p. 165–174, 2020.

DIREÇÃO-GERAL DE ESTATÍSTICAS DA EDUCAÇÃO E CIÊNCIA (DGEEC). **Perfil do Aluno 2022/2023**. Lisboa: DGEEC, 2024. Available at: https://www.dgeec.medu.pt/api/ficheiros/66e4399e081cd43c247ab6f4. Accessed on: Apr. 29, 2025.

ESTEVES, Vanessa Reis; VIANA, Sílvia Pires; MOREIRA, Isabel. **Engaging 7:** inglês 7.º ano. Porto: Porto Editora, 2021.

GRADDOL, David. **English next**: why global English may mean the end of 'English as a Foreign Language'. London: British Council, 2006.

GUERRA, Luís. **Teaching and learning English as an international language in Portugal**: Policy, practice and perceptions. PhD Dissertation—University of Warwick, 2005.

GUERRA, Luís; CAVALHEIRO, Lili. When the textbook is not enough: how to shape an ELF classroom? In: SIFAKIS, Nicos; TSANTILA, N. (org.). **English as a lingua franca for EFL contexts**. Bristol: Multilingual Matters, 2019. p. 117–131.

GUERRA, Luís; CAVALHEIRO, Lili; PEREIRA, Ricardo; KURT, Yavuz; OZTEKIN, Elifcan; CANDAN, Ecehan; BAYYURT, Yasemin. Representations of the English as a Lingua Franca framework: identifying ELF-aware activities in Portuguese and Turkish coursebooks. **RELC Journal**, v. 53, p. 134-150, 2022. DOI: https://doi.org/10.1177/0033688220935478.

JENKINS, Jennifer. Repositioning English and multilingualism in English as a Lingua Franca. **Englishes in Practice**, v. 2, n. 3, p. 49–85, 14 ago. 2015.

JENKINS, Jennifer; BAKER, Will; DEWEY, Martin (org.). **The Routledge Handbook of English as a Lingua Franca**. London: Routledge, 2018. (Routledge Handbooks in Applied Linguistics). DOI: https://doi.org/10.4324/9781315717173.

JENKINS, Jennifer; MORÁN PANERO, Sonia. **Global Englishes: a resource book for students**. 4. ed. London: Routledge, 2024.

LEUNG, Constant; LEWKOWICZ, Jo. English language teaching: pedagogic reconnection with the social dimension. In: JENKINS, Jennifer; BAKER, Will; DEWEY, Martin (org.). **The Routledge handbook of English as a lingua franca**. London: Routledge, 2018. p. 61-73.

LIPPI-GREEN, Rosina. **English with an accent**: language, ideology, and discrimination in the United States. Londres: Routledge, 2012. DOI: https://doi.org/10.4324/9780203348802.

LUÍS, Ana. R. Examining adaptation practices in English language textbooks: a closer look at authenticity. **Journal of English Studies**, v. 22, p. 199–218, 2024. DOI: https://doi.org/10.18172/jes.5932.

MAURANEN, Anna Katariina. Conceptualising ELF. In: JENKINS, Jennifer; BAKER, Will; DEWEY, Martin (org.). **The Routledge handbook of English as a lingua franca**. London: Routledge, 2018. p. 7-24.

MENDES, Paula Paixão; RODRIGUES, Noémia. **MySelfie 10**: inglês 10.º ano. Lisboa: Texto Editores, 2021.

MINISTÉRIO DA EDUCAÇÃO (Portugal). **Aprendizagens Essenciais.** Direção-Geral da Educação, 2018. Available at: https://www.dge.mec.pt/ingles.

MINISTRY OF EDUCATION (PORTUGAL); DIRECTORATE-GENERAL FOR EDUCATION. **Manuais Escolares**, 2025. Available at: https://www.dge.mec.pt/manuais-escolares.

OECD. **PISA 2022 Results (Volume I)**: The State of Learning and Equity in Education. Paris: OECD Publishing, 2023. Available at: https://www.oecd.org/en/publications/pisa-2022-results-volume-i-and-ii-country-notes_ed6fbcc5-en/portugal_777942d5-en.html. Accessed on: Apr. 29, 2025.

OLIVEIRA, Catarina Reis. **Indicadores de integração de imigrantes: relatório estatístico anual 2023**. Observatório das Migrações, 2023.

OSTMAN, David. Reinterpreting empathy in intercultural competence. 2019. Available at: https://www.res earchgate.net/publication/376171308. Accessed on: Apr. 29, 2025.

PENNYCOOK, Alastair. Critical moments in a TESOL praxicum. In: DAVIES, A.; ELDER, C. (org.). **The handbook of applied linguistics**. Cambridge: Cambridge University Press, 2004. p. 327–346.

PRODROMOU, Luke; MISHAN, Freda. English language learning materials: a critical review. In: TOMLINSON, Brian (ed.). **English language learning materials: a critical review**. London: Continuum, 2008. p. 131–147.

SALLES, Marilda; GIMENEZ, Telma. Ensino de inglês como língua franca: uma reflexão. **Brazilian English Language Teaching Journal**, 2010. Available at: https://doaj.org/article/740871a5a9e0455dae0de4bd809995c7. Accessed on: Apr. 29, 2025.

SEIDLHOFER, Barbara. **Understanding English as a lingua franca**. Oxford: Oxford University Press, 2011.

SIFAKIS, Nicos; BAYYURT, Yasemin; CAVALHEIRO, Lili; FOUNTANA, Maria; LOPRIORE, Lucilla; TSAGARI, Dina; KORDIA, Stefania. Developing English language teachers' and learners' ELF awareness: the background, design and impact of the ENRICH project's continuous professional development programme. **Journal of English as a Lingua Franca**, v. 11, n. 2, p. 255–279, 1 set. 2022.

SIFAKIS, Nicos; KORDIA, Stefania. The ENRICH Project In: CAVALHEIRO, Lili; GUERRA, Luís; PEREIRA, Ricardo (org.). **The handbook to English as a lingua franca**: practices for inclusive multilingual classrooms. Lisboa: Humus, 2021. p. 15-28.

SIQUEIRA, Sávio. É possível descolonizar o conteúdo dos materiais didáticos de língua inglesa? Ação na reflexão. **Revista Paraguaçu**, v. 1, n. 1, p. 1–15, 2025.

SPERTI, Silvia. ELF-aware teacher education: a case study from Italy. In: CAVALHEIRO, Lili; GUERRA, Luís; PEREIRA, Ricardo (org.). **The handbook to English as a lingua franca**: practices for inclusive multilingual classrooms. Lisboa: Lisboa: Humus, 2021. p. 123–136.

WEI, Li. Moment analysis and translanguaging space: discursive construction of identities by multilingual Chinese youth in Britain. **Journal of Pragmatics**, v. 43, n. 5, p. 1222-1235, 2011. DOI: https://doi.org/10.1016/j.pragma.2010.07.035.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS
VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.87-115

ELF-AWARE TEACHING PRACTICES:
INSIGHTS FROM PRE-SERVICE ENGLISH LANGUAGE TEACHERS IN A BRAZILIAN PUBLIC UNIVERSITY

PRÁTICAS DE ENSINO CONSCIENTES DO ILF: INSIGHTS DE ALUNOS-PROFESSORES DE INGLÊS EM UMA UNIVERSIDADE PÚBLICA BRASILEIRA

Polyanna Castro Rocha Alves[1]

ABSTRACT: English as a Lingua Franca (ELF) has been widely acknowledged in diverse areas (Seidlhofer, 2011; Baker, 2015; Mauranen, 2018), particularly in English language teaching (ELT), as classrooms become more linguistically and culturally diverse. However, most EFL textbooks still prioritize cultural representations from the UK and the US and their standard varieties (Leung; Lewkowicz, 2018; Guerra et al., 2022). In the Portuguese context, state schools have also become increasingly multilingual/multicultural (Oliveira, 2023). These contexts where ELF is naturally used are ideal for promoting Intercultural Communication (IC) and Intercultural Awareness (ICA; Baker, 2015). In this study, I discuss the perspectives of a group of pre-service teachers regarding cultural and accent representations in EFL textbooks, based on a questionnaire. These participants adapted two textbook activities (grades 7 and 10th) in a workshop session to address IC and ICA. Also, further suggestions for adapting teaching materials are provided. Therefore, this paper offers additional ideas and strategies for teachers to develop and adjust their materials to better address IC and ICA.
KEYWORDS: English as a Lingua Franca, Intercultural Communication, EFL textbooks

RESUMO: A relevância do Inglês como Língua Franca (ILF) no cenário sociolinguístico atual traz uma série de implicações pedagógicas que ainda não lograram a repercussão desejada na agenda do Ensino de Língua Inglesa. Posto que a formação inicial constitui momento e espaço oportunos para que os futuros professores de inglês possam encontrar maneiras de diminuir a lacuna existente entre as descobertas das pesquisas acadêmicas e as aplicações práticas em sala de aula, o presente estudo – recorte de uma pesquisa de Doutorado – busca investigar de que maneira a abordagem transformadora para a formação de professores conscientes do ILF pode impactar as práticas pedagógicas de alunos-professores do curso de Letras/Língua Inglesa e Literaturas de uma universidade pública brasileira. O estudo em pauta apresenta-se metodologicamente ancorado na

[1] PhD in Language and Culture (UFBA). Associate professor at State University of Bahia (UNEB). pcralves@uneb.br

pesquisa-ação e foi realizado com a participação cooperativa de 15 (quinze) estagiários ao longo do período em que cursaram componentes de Estágio Curricular Supervisionado. Os dados gerados por meio das notas descritivas e reflexivas do diário da professora-pesquisadora e dos relatórios de estágio II foram submetidos à análise temática (Braun; Clarke, 2006). Alinhado às teorizações do ILF *made in Brazil* (Duboc, 2019), este trabalho fundamentou-se em autores afiliados ao campo de estudos do ILF, a exemplo de Sifakis (2007, 2009, 2017, 2018, 2021), Cavalheiro (2015, 2017), Kohn (2015, 2019), Bayyurt; Dewey (2020), e Siqueira (2020a, 2020b). Os resultados evidenciam que a partir da imersão em um processo de conscientização sobre o ILF, os alunos-professores adotaram um conjunto de macroestratégias que possibilitou a integração dessa perspectiva em suas experiências práticas de ensino, tornando-as mais alinhadas com as demandas emergentes do ensino e aprendizagem de Língua Inglesa.
Palavras-chave: Inglês como Língua Franca. Conscientização sobre o ILF. Formação inicial de professores de inglês.

INTRODUCTION

The *status* of English as a Lingua Franca (ELF) in today's sociolinguistic landscape undeniably influences both English Language Teaching (ELT) and teacher education programs, as it is grounded in a set of assumptions that challenge the *status quo* of English as a Foreign Language (EFL) instruction. In this context, the need to transform ELT practices and establish a link between ELF and EFL has become a recurring theme in recent ELF scholarship (Sifakis, 2017, 2018; Kohn, 2015, 2019; Siqueira, 2020a, 2020b; Bayyurt; Dewey, 2020).

Yet, as Bayyurt and Dewey (2020, p. 373) point out, "While we have seen extensive and in-depth discussion of the implications of ELF for ELT, there has so far been relatively little uptake in terms of application". From my perspective as a professor in the Supervised Teaching Practicum course in the English Language and Literature program at State University of Bahia (UNEB), Department of Human Sciences (DCH), Campus VI, I have observed that, even after engaging in discussions on the social and political role of English, as proposed by theorizations of ELF *feito no Brasil*[2], pre-service teachers often remain unsure about how to design and implement practices that move beyond a

[2] The Brazilian academic production that delimits the *locus of enunciation* (Menezes de Souza, 2019), that is, the specific site of speech, and constructs localized knowledge of the notion of ELF, with emphasis on the critical and political nature of the English language and the processes of its teaching and learning, is referred to by Duboc (2019) as *ELF feito no Brasil*.

structuralist view of language, one rooted in models shaped by colonialities[3] and informed by the normative and purist logic of modernity. Similarly, Jordão (2023, p. 350) observes:

> Although many initial language teacher education courses (at undergraduate level) do include discussions on the importance of critical work within their syllabus—emphasizing how languages in general, and English more specifically, can be spaces of oppression needing to undergo critical conscientization—there is a distance between discussing and implementing.

In light of these reflections, and recognizing the potential of pre-service education as a space for bridging theory and practice, this paper – part of a PhD thesis – aims to investigate how an ELF-aware teacher education model can impact the pedagogical practices of student-teachers enrolled in the English Language and Literature program at a Brazilian public university.

To this end, as a first step, I present the theoretical-practical model proposed by Sifakis (2007, 2009), which enables both in-service and pre-service teachers to engage with ELF research, understand its implications for ELT, and envision how theoretical concepts can be applied in their own teaching contexts through critical, ongoing reflection. Next, I outline macrostrategies that have the potential to support teachers in translating these theoretical insights into ELF-aware practices.

1 THEORETICAL BACKGROUND

1.1 ELF-AWARE TEACHER EDUCATION MODEL

In response to the imperative need to reform ELT practices to address the challenges posed by ELF, Sifakis (2007, 2009) proposes an ELF-aware transformative framework as a feasible approach to preparing in-service teachers to meet the new

[3] Although the colonialities are interconnected, it is possible to understand them separately: the *coloniality of power* (Quijano, 2005) refers to the interrelation between modern forms of exploitation and domination, positioning the white European man in a superior role; the *coloniality of knowledge* (Lander, 2005) concerns the role of epistemology and its influence in establishing a logic that excludes non-hegemonic forms of knowledge, privileging the thought, reason, and knowledge of the Global North; and finally, the *coloniality of being* (Maldonado-Torres, 2007), which involves invisibility and dehumanization as its primary expressions, pertains to the ontological level of the colonial difference, wherein people whose practices and knowledge are not legitimized are perceived as less capable.

demands of English language teaching. This model not only fosters a shift in teacher mindsets but also supports the development, implementation, and evaluation of action plans that are both contextually meaningful and sustainable.

It is worth noting that Sifakis (2007, 2009) develops this transformative approach, drawing on the theory of transformative learning developed by the American scholar Jack Mezirow in 1978, which, in turn, is based on and expands Freire's (1970) emancipatory model of social transformation and Boyd's (1991) analytical perspective on transformative education. Essentially, Mezirow's transformative learning theory – widely applied in adult education – aims at fostering autonomy, self-directed learning, and individual empowerment by

> […] bringing participants to confront and change their established viewpoints about a particular issue by providing hands-on information and asking them to (a) realize and critically examine their assumptions, (b) openly explore new terrains by trying new roles, (c) plan a course of action, (d) acquire knowledge and skills for implementing that plan, (d) build self-confidence in the new roles and (e) become reintegrated on the basis of conditions dictated by the new perspective (Sifakis, 2009, p. 346).

Building on these foundations, the framework proposed by Sifakis (2007, 2009) offers a structured five-stage process that guides participants through critical reflection and action planning.

In the *Preparation Stage,* the goal is to help participants get to know each other and the process itself. They discuss their educational backgrounds, teaching experiences, and professional interests. Participants also reflect on the English they use – its contexts, interlocutors, and purposes – and on basic concepts such as the notion of errors, which are revisited in later stages.

The *Identification Stage* invites participants to examine their implicit beliefs, attitudes, and reactions to what Sifakis calls *primary issues* of ELF discourse. They engage with authentic examples of spoken ELF to observe its features, including lexicogrammatical choices, intelligibility, negotiation of meaning, breakdown repair, L1 influence, communication strategies, and mutual support.

During the *Awareness Stage*, participants explore *secondary issues*, such as the hegemonic role of native speakers, the concept of Standard English versus global

varieties, the legitimacy of variation, and the broader cultural and ideological dimensions of English teaching. Selected readings, discussions, and group work encourage participants to critically examine these topics in relation to their own views of English.

The *Transformation Stage* focuses on sustained reflection about the influences and choices that shape participant's professional identities. They discuss their motivations for becoming teachers, the advantages and challenges of the profession, their future aspirations, teaching contexts, and adopted methodologies. By this stage, participants are encouraged to critically evaluate to what extent their role as guardians of Standard English matters to themselves, their students, and their wider communities.

Finally, the *Planning Stage* supports participants in translating theoretical insights into real-world practice. They are guided to design, implement, and evaluate an action plan informed by the principles discussed throughout the program. This stage reintegrates them into their teaching contexts and promotes the application of an ELF-aware perspective in ways that are meaningful and appropriate.

Although this model was originally designed for in-service teacher education, Cavalheiro (2015) highlights its adaptability to pre-service contexts and identifies two key reasons for this feasibility. First, many pre-service teachers already have some level of involvement in English teaching, whether in basic-level classes, private language schools, or through tutoring. Second, even those without prior professional teaching experience typically engage with real classrooms during their practicum, beginning with observation, moving on to collaborative teaching with mentor teachers, and ultimately taking responsibility for teaching a class unit. As Cavalheiro (2015, p. 191) notes, "In both cases, trainees gain classroom experience and the opportunity to reflect on certain practices and attitudes in order to later incorporate their new perspectives into their teaching practice."

Importantly, the framework does not prescribe fixed ways of incorporating ELF into ELT. Rather, it empowers ELF-aware educators to make informed pedagogical decisions based on their specific teaching contexts (Sifakis, 2018). As Siqueira (2020a) argues, the more pluralistic the approaches to navigating the differences between EFL and ELF, the richer and more aligned with today's world ELT classrooms are likely to become.

However, it is important to acknowledge that while awareness of ELF is a necessary first step, it alone may not enable (future) teachers to implement this

perspective in their classrooms. With this in mind, and drawing on the extensive literature on the topic, I examine a set of macrostrategies intended to facilitate the integration of ELF into their own teaching contexts.

1.2. MACROSTRATEGIES FOR INTEGRATING ELF INTO ELT

The macrostrategies for integrating ELF into EFL teaching presented here are informed by theoretical, empirical, and pedagogical knowledge from ELF research. They are situated within the postmethod condition and align with the strategic framework for second language teaching proposed by Kumaravadivelu (1994). According to him,

> A macrostrategy is a broad guideline, based on which teachers can generate their own situation-specific, need-based microstrategies or classroom techniques. In other words, macrostrategies are made operational in the classroom through microstrategies (Kumaravadivelu, 1994, p. 32).

Therefore, the macrostrategies in this section offer insights to support the development of microstrategies suited to local teaching needs and contexts.

1.2.1 Raising students' awareness of ELF

The first macrostrategy centers on raising learners' awareness of ELF, echoing Sifakis and Bayyurt's (2018) view that being an ELF-aware teacher means empowering learners to become competent, conscious users of English. Promoting this awareness helps free students from the unrealistic goal of imitating native speakers, reducing anxiety and frustration often tied to achieving "perfect" pronunciation and accent.

By understanding that English is not the exclusive domain of native speakers and that Standard English is just one reference among many, learners can position themselves as equal participants in global communication. This shift fosters confidence and ownership of the language, enabling them to see themselves as responsible contributors to the dynamic, evolving landscape of ELF (Bordon, 2020).

To achieve this, teaching goals should be reframed to promote both metalinguistic awareness (understanding how English functions globally) and metacognitive awareness

(reflecting on one's beliefs, attitudes, and willingness to change). Sifakis (2021) suggests using reflective questions to support these dimensions – metalinguistic questions prompt learners to undertake critical reflection on the diverse ways in which English functions worldwide, while metacognitive questions encourage learners to examine and potentially revise their beliefs about English.

Teachers aiming to make their practice more ELF-aware should integrate these reflective activities alongside regular textbook tasks, enriching classroom learning with opportunities to prepare learners for real-world communicative situations beyond the classroom.

1.2.2 Emphasizing learner agency

The global spread and localization of English call for pedagogical practices that recognize non-native speakers' ownership of the language, making learning more responsive to their needs and aspirations (Kohn, 2011). In this light, Kohn introduces the idea of "My English", rooted in a socioconstructivist model where all learning and communication arise from individual cognitive and emotional construction shaped by social collaboration.

This macrostrategy emphasizes learners as active agents in creatively building their own version of English, moving away from the rigid pursuit of a single standard norm. Their "ownership" of the language emerges through individual construction influenced by their experiences, goals, and social interactions (Kohn, 2015).

Developing "My English" means learners adapt and negotiate their communicative competence based on personal needs and contexts, with success criteria open to change. Embracing this approach in the classroom aligns with ELF-aware teaching by empowering learners to see themselves as legitimate owners of the language, fostering agency, emancipation, and personal communicative success (Kohn, 2022b).

1.2.3 Exposing learners to different English varieties

This macrostrategy emphasizes exposing learners to a wide range of English varieties from Kachru's (1985) circles, reducing the dominance of US and UK models. Traditional EFL teaching has favored a static, monolithic view of English, overlooking its

linguistic, cultural, and functional diversity. Matsuda and Friedrich (2012) highlight the need to revisit these practices and pose the question: Which variety should serve as the instructional model?

They discuss three options: I) teaching an international variety, like the Lingua Franca Core, which risks being context-dependent and impractical while potentially creating new hierarchies; II) incorporating learners' own local varieties to better meet their communicative needs, though these are often undervalued and lack clear instructional models; and III) adopting a well-established, widely accepted standard variety as the main instructional model while also exposing students to other varieties to reflect English's global diversity and prepare them for variation in real-world communication.

In line with Matsuda and Friedrich (2012), there is nothing wrong with using American or British English as the main instructional variety, as is common in Expanding Circle countries. The problem arises when these are presented as the only or superior varieties, ignoring course goals and learners' needs. Relying on a single model can create the impression that it is the only correct variety and may foster negative attitudes toward other varieties of English.

Kohn (2022a) further argues that, for teaching comprehension, exposing learners to diverse varieties enhances their inferential skills and ability to handle variation in ELF interactions. However, for production, this diversity can be counterproductive due to its inherent heterogeneity and instability. Instead, he calls for rethinking the role of Standard English, moving from rigid norms to a more open orientation that supports learners' emancipatory development of speaking and writing skills.

1.2.4 Prioritizing intelligibility

This macrostrategy argues that effective communication in international ELF contexts requires prioritizing intelligibility over strict adherence to Standard English norms or imitating native accents. Pronunciation is especially important given its link to speakers' identities. However, not all pronunciation features equally affect mutual understanding.

Jenkins's (2000) Lingua Franca Core (LFC) identifies key phonological features essential for intelligibility, such as consonant inventory, consonant clusters, vowel length, nuclear stress, and certain phonetic requirements. Other features, like /th/ pronunciation or vowel reduction, were deliberately excluded from the LFC due to their minimal impact on intelligibility.

Importantly, adopting LFC principles encourages teachers to focus on features that truly support mutual intelligibility while respecting learners' L1-influenced accents as expressions of identity. This approach helps avoid framing non-native speech as deficient and allows for conscious, context-sensitive choices about which pronunciation features to teach (Bordon, 2020).

Furthermore, exposure to diverse English varieties can enhance intelligibility by fostering familiarity, positive attitudes, and strategies for navigating linguistic differences. Rather than teaching specific "correct" sounds, educators can help learners develop the ability to understand, respond to, and repair communication across diverse global contexts (Bayyurt, 2018).

1.2.5 Fostering Intercultural Awareness

ELF communication is inherently intercultural, involving speakers from diverse linguistic and cultural backgrounds. Baker (2015, 2018) argues that both ELF and intercultural communication studies adopt a post-structuralist view, treating language, identity, community, and culture as fluid, negotiable, and dynamic rather than fixed within national boundaries. This perspective rejects the idea that English is inherently tied to Anglophone cultures, emphasizing instead its capacity to adapt and merge with diverse cultural practices through negotiation and co-construction of meaning.

To prepare learners for such fluid, complex interactions, traditional models of Communicative Competence (CC), which focus on native-speaker norms and static cultural content, are insufficient. Instead, Intercultural Communicative Competence (ICC), as theorized by Byram (1997), is proposed to address this gap. ICC includes knowledge of one's own and other cultures, openness to differences, the ability to mediate between cultures, and a critical approach to cultural representations. However, ICC has been critiqued for its focus on specific national cultures, making it less suited to ELF contexts.

In response, the concept of Intercultural Awareness emerges, preserving ICC's focus on knowledge, skills, and attitudes while emphasizing the fluid, emergent relationship between language and culture in ELF communication (Baker, 2015). Intercultural awareness includes levels ranging from basic recognition of cultural practices to critical, advanced understanding of intercultural communication as inherently flexible and dynamic.

As Bordon (2020) notes, many textbooks only develop basic cultural awareness, which risks reinforcing stereotypes. More advanced levels acknowledge that cultural differences are not fixed, and misunderstandings can still occur despite knowledge of other cultures. Ultimately, intercultural awareness aims to prepare learners to navigate the hybrid, evolving cultural landscapes of real ELF interactions by decentering Anglophone norms and tailoring teaching to locally relevant communicative and cultural needs.

Building on this, Baker (2022) introduces the notion of transcultural communication, which challenges methodological nationalism by foregrounding hybrid and emergent cultural practices that transcend national boundaries. In ELF contexts, transcultural awareness complements intercultural awareness by equipping learners not only to recognize diversity but also to engage with the complex, interconnected realities of global communication.

1.2.6 Developing Communicative Strategies

Successful communication in ELF contexts relies on using the language flexibly, adapting it to the interlocutor and the communicative situation. Communicative strategies are essential in this process because they help speakers construct, negotiate, and adapt meaning in intercultural interactions. Sperti (2021) notes that these strategies are employed to address linguistic and cultural challenges – such as lexical gaps or pragmatic differences – through linguistic resources as well as paralinguistic (intonation, gestures) and extralinguistic cues (eye contact), demonstrating a cooperative attitude and constant negotiation of meaning.

Therefore, it becomes clear that native-speaker norms are not decisive for mutual understanding in ELF interactions. Instead, teaching should explicitly address and raise

awareness of the pragmatic strategies widely used in these contexts. Incorporating such strategies into English language teaching materials and practices recognizes learners' own languages as valuable resources and legitimizes plurilingual practices such as code-switching (Vettorel, 2017).

Cavalheiro (2017) points out that traditional language teaching often overlooks these strategies in favor of promoting perfection and native-like performance, leaving little room for negotiation and natural communication. Thus, it is necessary to create opportunities for learners to practice these strategies in spontaneous conversations, using resources such as online corpora (VOICE, ACE), videos, or intercultural telecollaboration activities (Kohn, 2019), bringing English language teaching closer to the real demands of global communication.

Still grounded in Kumaravadivelu's (1994) principles, the macrostrategies above are not prescriptive or final. Rather than a fixed set of solutions, they are alternatives to be continuously reflected on, expanded, and refined in light of teachers' experiences, choices, actions, and the discourses they enact in the classroom.

2 METHOD

2.1 METHODOLOGICAL APPROACH

Seeking to bridge the gap between academic research and classroom practice in teacher education, this study adopts action research as its methodological foundation. The dialectical nature of this approach, involving continuous cycles of reflection and action, shaped the development of both individual and collective understandings throughout the process (Franco, 2005). This approach allowed participants to engage critically with their own beliefs and practices while collaboratively developing context-sensitive solutions.

2.2 PARTICIPANTS AND ETHICAL CONSIDERATIONS

In this study, I served as both the course instructor and teacher–researcher, enabling the integration of classroom practice with systematic observation. This investigation involved 15 student-teachers (STs) enrolled in the English Language and Literature program at UNEB/DCH-VI. They were in their 5th semester during Supervised

Teaching Practicum I and in their 6th semester during Supervised Teaching Practicum II – two of the four 100-hour practicum courses in the program's final four semesters. Participation was voluntary, and all participants provided informed consent after being fully briefed on the study's objectives and ethical guidelines. To ensure confidentiality, they selected their own pseudonyms.

2.3 RESEARCH STAGES

2.3.1 First Stage: Familiarization and Reflection

The first stage of the research, designed to familiarize pre-service teachers with the theoretical and practical implications of the ELF teaching perspective, took place in the third unit of the Supervised Teaching Practicum I course in the second semester of 2019. It comprised eight 5-hour sessions, with sessions two through seven structured around Sifakis's (2007, 2009) five-stage ELF-aware transformative framework (see Table 1).

Table 1. Structure of the First Research Stage Sessions

Session	Phase	Description
1	Preliminary	Preliminary phase for action research (Franco, 2005).
2	Preparation	Gathering participants' beliefs, convictions, and experiences about using and teaching English.
3	Identification	Introducing how ELF functions and analyzing authentic ELF interactions to highlight its international nature.
4–5	Awareness	Reading and discussing academic texts on ELF to challenge existing perceptions.
6	Transformation	Encouraging critical reflection on changes in views about English use and teaching, as well as non-native English teacher identities.
7	Planning	Due to its complexity, this stage extended into the second research stage. This session focused on reflecting on practical implications for integrating ELF in EFL contexts, with particular attention to ELF-aware lessons analysis.
8	Evaluation	Collective evaluation of the formative process.

Source: Prepared by the Author

In addition to these sessions, participants completed 20 hours of observation in middle and high school classrooms. They were then divided into three groups of five to draft a Pedagogical Curricular Workshop proposal, as a prerequisite for Practicum I. Grounded in their theoretical discussions on ELF and drawing on the challenges they observed, each team identified a specific problem, outlined workshop's sequential stages, and designed corresponding activities and resources. Refinement, presentation, and implementation took place in the study's second stage.

2.3.2 Second Stage: Planning and Implementation

The second stage of the research occurred during the Supervised Teaching Practicum II course and comprised two main phases, both conducted remotely due to the COVID-19 pandemic (see Table 2).

Table 2. Structure of the Second Research Stage

Phase	Unit	Duration	Focus and Activities
1	First unit of the course (second semester of 2020)	25 class hours: • Five 4-hour sessions • One 5-hour session	Presentation and discussion of a set of macrostrategies for effectively integrating ELF-informed theories and concepts into classroom practice.
2	Second unit of the course (first semester of 2021)	30 class hours: six sessions (each with 3 synchronous + 2 asynchronous hours)	Planning, promotion, and implementation of virtual Pedagogical Curricular Workshops.

Source: Prepared by the Author

When engaged in the cycle of pedagogical curricular workshops, each group developed three action plans, totaling 8 class hours. During the planning and refinement stages, STs were encouraged to tap into their individual potential, move beyond pre-set answers, and collaboratively design teaching strategies aligned with the sociolinguistic realities of English.

Consistent with a core principle of action research – which emphasizes the researcher's active involvement at every stage of the project (Franco, 2005) – I observed selected segments of the pedagogical workshops conducted by each of the three groups.

2.4 INSTRUMENTS AND ANALYSIS

To meet the specific aims of this study, the phases of thematic analysis (Braun; Clarke, 2006), designed to identify, categorize, and report patterns and emerging themes, were applied to a data set comprising entries from the teacher-researcher's journal as well as materials from the Practicum II Report related to the workshops. In the following section, I describe the ELF-aware teaching practices developed and enacted throughout these workshops, and then discuss how the effects of an ELF-aware teacher education model resonated in the ST's pedagogical actions.

To protect participants' identities, I refer to the workshops generically as Workshop 1, Workshop 2, and Workshop 3.

3 AN OUTLINE OF PRE-SERVICE TEACHERS' ELF-AWARE PRACTICES

Workshop 1, designed by Esther, Maria, Nathan, Penny, and Renata (hereafter Group 1), aimed to foster high school students' autonomy in learning English through apps, games, audiovisual materials, comics, and music, while highlighting ELF-related issues throughout the activities. In their Practicum II report, when discussing Krashen's hypotheses, the group noted that:

> awareness of ELF is directly linked to the affective filter hypothesis, since discovering that they do not need to imitate native speakers to become competent users of English can boost learners' motivation and self-confidence, while reducing anxiety, as their goals may seem more attainable. (Group 1/ Practicum II Report)

With this in mind, on the first day of the workshop, before diving into the main topic – using apps and games to learn English – the group ran an interactive activity on the Mentimeter app featuring questions on key ELF-related concepts. During this discussion, they defined and critically examined the terms 'native speaker' and 'non-native speaker', questioned the relevance of sounding like a native English speaker, and addressed the diversity of English accents.

They then played the video Foreign English Accents[4], showcasing native and non-native English speakers from countries such as China, Brazil, India, the United States, Italy, Indonesia, Spain, and Iraq. This was followed by a discussion on English varieties, intelligibility, and language ownership. Drawing from the slides used to support the discussion, the group made it clear that intelligibility does not depend on standard English or native accents; rather, the focus should be on clear communication. They also highlighted English's role as a global lingua franca and explained why it no longer fits neatly within the category of a foreign language.

On the second day of Workshop 1, I had the opportunity to closely observe the group. Maria opened the session by encouraging participants to see English as a global resource belonging to all its users, challenging the idea that it is tied exclusively to the U. S. or the U. K. After this moment of ELF-awareness, the group discussed how platforms

[4] Available at <https://www.youtube.com/watch?v=vpcG-xqPgRM>. Accessed May 30, 2021.

like YouTube, streaming services, and social media can support autonomous English learning.

Penny recommended various YouTube channels for both formal instruction and exposure to linguistic and cultural diversity. Maria also highlighted the usefulness of TED Talks as learning tools. As an example, they played *3 Ways to Speak English*[5], in which African-American speaker Jamila Lyiscott reflects on the variations in her own use of English when communicating with friends, classmates, and her parents. The speaker challenges Eurocentric ideals and celebrates linguistic diversity, emphasizing that English is multifaceted. After an interactive Kahoot activity based on the video's vocabulary and content, Penny connected some of Lyiscott's points to earlier discussion on ELF, noting that

> [...] even in a native speaker's discourse, it's important to recognize that linguistic variation exists depending on the communicative situation. Just like here in Brazil—such a vast country—Portuguese varies a lot! [...] So, can we say these variations are incorrect? What happens with Jamila's English, and also with Brazilian Portuguese, helps us understand what's happening with English worldwide! (Excerpt from Penny's statement/ Teacher-Researcher's Journal)

On the third day, the group focused on learning English through music and introduced different apps that support this approach. According to the methodology outlined in their action plan, the group not only emphasized how music can improve listening and vocabulary, but also pointed out how it can expose learners to English's linguistic and cultural diversity.

To explore this, the group presented non-native English-speaking artists from various cultural backgrounds, showing their photos, nationalities, and interesting facts about them. They then played the music video *Cheap Thrills*[6] by Australian singer Sia, featuring Jamaican artist Sean Paul, and led an interactive activity using the "Open the Box" feature on the Wordwall platform. This activity addressed metalinguistic and

[5] Available at <https://www.ted.com/talks/jamila_lyiscott_3_ways_to_speak_english>. Accesses May 30, 2021.

[6] Available at <https://www.youtube.com/watch?v=nYh-n7EOtMA>. Accessed May 25, 2021.

metacognitive questions related to the native and non-native English varieties as demonstrated by the artists.

Workshop 2 was facilitated by Gabriela, Helena, Marcelo, Paulo, and Viviane (Group 2). Its main objective was to raise awareness among high school students about the importance of learning English through the lens of ELF, using digital technologies to promote innovative, interactive, and dynamic teaching. In the introductory section of the Practicum II report, Group 2 justified their choice of topic by noting that this perspective remains largely absent from English classes. They argued that an ELF-oriented approach could increase student's interest in learning the language, as it helps deconstruct linguistic ideologies that often hinder their progress towards their goals.

As the central theme of Workshop 2, ELF was systematically integrated into every activity. On the first day, right after a brief introduction, the group presented key ELF-related concepts to set the stage for upcoming activities. After providing an overview of terms such as standard English, native/non-native speaker, intelligibility, World Englishes, interculturality, stereotypes, and communicative strategies, the group led the "Open the Box" activity on the Wordwall platform aimed to assess participants' understanding of the terms, as well as to assess their English proficiency level. As part of the asynchronous component of the session, participants were asked to watch *Chimamanda Adichie: The Danger of a Single Story*[7] and take note on points they found most compelling for discussion in the next session.

I joined the second day of the workshop. When I entered the virtual room, the discussion of the video was already underway. As participants shared their insights, the facilitators enriched the dialogue, fostering a deeper understanding of stereotypes, cultural representation, and diversity. While discussing stereotypes, Marcelo stated the following reflection:

> [...] we have the tradition of Carnival in Brazil, which takes place in February, but foreigners often believe there's Carnival every day throughout the year. So, they generalize that every Brazilian knows how to samba and that Brazil is synonymous with parties and Carnival. These generalizations are harmful because, besides being inaccurate – since Carnival doesn't happen year-round – many Brazilian don't feel represented by this tradition or even dislike it, which can led to misunderstandings

[7] Available at <https://www.youtube.com/watch?v=EC-bh1YARsc>. Accessed May 30, 2021.

> in intercultural interactions. (Excerpt from Marcelo's statement/ Teacher-Researcher's journal)

Next, participants completed a Google Forms activity addressing metalinguistic and metacognitive questions prompted by the video. Gabriela then introduced the topic of English varieties. She began comparing American and British English, as well as European and Brazilian Portuguese, before expanding the conversation to include global varieties of English – not just naming but legitimizing Jamaican English, Indian English, South African English, Canadian English, among others.

To illustrate the topic, the facilitators presented flags from twelve countries representing Kachru's (1985) concentric circles, including the USA, Portugal, Brazil, South Korea, Colombia, and India. Next, they carried out an activity based on excerpts of English songs by artists from those countries. Participants were asked to analyze lyrics and melodies and identify their country of origin. It was emphasized that songs reflect the unique cultural and linguistic backgrounds of artists, serving as meaningful expressions of identity around the world.

In the final activity of the day, Viviane presented Kachru's concentric circles diagram and offered a detailed explanation of the theory, while also addressing common criticisms of the model. For the asynchronous task, participants were asked to research a country from one of the circles and post the most relevant findings on an interactive Padlet wall, highlighting the role of English in that country.

On the third and final day of Workshop 2, facilitators revisited ELF concepts through interactive activities based on movie and TV clips created with the ISLCollective platform, as well as games developed on Kahoot. They also dedicated time to sharing apps that could support participants in learning English independently.

Workshop 3, organized by Amora, Bruna, Juliana, Katy, and Lenir (Group 3), invited first-year high school students to reflect interactively on the contemporary use of English, emphasizing its role as a global lingua franca. With this in mind, the group aimed to: "identify participants' possible learning blocks and beliefs, challenge the ideal of linguistic perfection, and encourage them to be confident as users of English, understanding it as a diverse and dynamic language" (Group 3/ Practicum II Report).

On the first day of the workshop, I observed Group 3 putting their planned methodology into practice. To prompt discussion on the relevance of English in contemporary society and, more specifically, raise awareness of ELF, the group used the 'Random Wheel', an interactive tool available on the Wordwall platform. Even as the initial task, it encouraged lively and meaningful engagement.

The next activity involved the music video *How Would You Think That Love*[8] by the international pop group Now United. Each group member, representing a different country, was introduced, opening space for a discussion on the linguistic and cultural diversity of English and how such diversity is shaped by individual background and experience. Highlights from the discussion included:

> Now United engages in truly intercultural interaction. Regardless of one's L1 or cultural background, English can be used to express identity. The group embodies this diversity, each member communicates in English while proudly showcasing their national origins to the world. (Excerpt from Lenir's statement/ Teacher-Researcher's journal)

> It's a real mix of cultures. Given this diversity, we can't claim that "correct" English is the one spoken by native speakers. Now United reflects global reality—people from various nations using English to interact. What matters is being understood, not mimicking native speakers. (Excerpt from Juliana's statement/ Teacher-Researcher's journal)

Participants then engaged in an interactive Wordwall activity (Open the Box), where they shared reflections prompted by the video. Katy followed by linking the nationalities of Now United members to Kachru's concentric circles. After a brief explanation of the theory, participants were assigned an asynchronous task in which they had to research a country within one of Kachru's circles and post the following information on Padlet: (i) which circle the country belongs to; (ii) justification for this categorization; and (iii) two interesting facts about the country.

On day two, after participants had shared their Padlet posts, the group used the submitted cultural facts to initiate a discussion on stereotypes and generalizations, which expanded into broader themes of cultural diversity and interculturality.

[8] Available at <https://www.youtube.com/watch?v=fTbYpSIF22s>. Accessed May 25, 2021.

Next, the group used the song *Cheap Thrills*, by a native English-speaking singer featuring a non-native English-speaking singer, to explore native speaker ideology and standard language norms. The Jamaican accent featured in the song led to rich discussion on norm decentralization and intelligibility, followed by a Kahoot quiz with true-or-false questions.

For the asynchronous component, participants were asked to find and share on Padlet a video of a non-native English speaker, answering the following questions: *Why did you choose this video? What did you think of the speaker's English?* and *What was the video about?*

On the final day, Group 3 reviewed participants' Padlet contributions, prompting metalinguistic and metacognitive reflection on non-native English usage. To enrich the discussion, they played the video *Brazilian celebrities speaking English*[9], followed by new guiding questions to enhance participants understanding of English language diversity.

4 DISCUSSION

Given the outline of the STs' pedagogical practices, it is clear that all groups made a great effort to integrate the ELF perspective into the activities planned for the three-day workshop. They explored various macrostrategies for incorporating ELF, implementing different microstrategies and the using of a range of online tools and resources. Although the macro/microstrategies are often intertwined, Table 3 presents them separately to offer a clear look on the emerging themes.

[9] Available at <https://www.youtube.com/watch?v=fTbYpSIF22s>. Accessed May 10, 2021.

Table 3. Macro/Microstrategies applied in the workshops

MACROSTRATEGIES	MICROSTRATEGIES
I. Raising students' awareness of ELF	i) Introduction of ELF as a concept and perspective; ii) Reflection on the global spread of English; iii) Use of metalinguistic and metacognitive questions; iv) Reconceptualization of the reasons for learning English;
II. Emphasizing learner agency	v) Identification of learners' needs and learning goals; vi) Encouragement of students' autonomy in the English learning process; vii) Promotion of English as a global resource;
III. Exposing learners to different English varieties	viii) Reflection on the dynamic and adaptable nature of languages; ix) Exposure to the broad variety of English, including both hegemonic and non-hegemonic countries; x) Presentation of successful and multilingual non-native English speakers as role models; xi) Use of authentic materials;
IV. Prioritizing intelligibility	xii) Focus on intelligible communication; xiii) Decentralization of linguistic normativity;
V. Fostering intercultural awareness	xiv) Deconstruction of traditional cultural categories; xv) Integration of cultural elements from different parts of the world; xvi) Discussion of stereotypes and generalizations; xvii) Reference to learners' own cultural context;
VI. Developing communication strategies	xviii) Discussion of the importance of communicative strategies.

Source: Alves, 2024

Most of the themes identified were shared across the three workshops. All groups were committed to explicitly raising participants' awareness of ELF. On the first day of each workshop, one of the initial actions taken by the STs was to introduce the concept of

ELF and briefly discuss related issues. In order to emphasize the status of English as a global lingua franca and the spread of non-native English speakers worldwide, Groups 2 and 3 presented Kachru's (1985) model of concentric circles. Group 1, in turn, highlighted that English can no longer be viewed solely as a foreign language, given its dominant global role.

All three groups posed metalinguistic and metacognitive questions to guide reflections throughout the workshops. In each case, it was clear that facilitators encouraged participants to reconsider their motivations for learning English and reflect on the meaning of aiming for native-like pronunciation. As a result, participants reportedly felt more comfortable, motivated, and confident in their learning.

Aligned with the macrostrategy of emphasizing learner agency, the groups expressed, from the very beginning of the workshops, a genuine interest in understanding participants' motivations for joining the workshops, their reasons for studying English, and the significance of this language in their lives. This seemingly simple initiative demonstrated a clear commitment to creating space for learners to reflect on their goals and take responsibility of their learning processes.

While many learners feel connected to the global community and aim to use English as a lingua franca, others may also aspire to align with more privileged Anglo-American varieties. As Kohn (2015, 2022b) argues, learners construct their own version of English based on their personal requirements. Therefore, teachers must navigate the tension between global realities, local needs, and personal aspiration, incorporating these elements into curricula, methodologies, and assessments (Selvi, Galloway; Rose, 2023).

Still focusing on learner agency, Workshop 1 centered on encouraging learners' autonomy in constructing their own linguistic knowledge. Workshop 2, particularly on its final day, also addressed this goal. Both groups introduced a variety of resources – websites, apps, games, streaming platforms, social media, music, series, and films – to demonstrate that learners can take responsibility for their own learning beyond the classroom.

Group 1 also emphasized the idea that English belongs to a global community rather than being exclusively "owned" by inner-circle countries. The facilitators in this group appeared to have transcended feelings of linguistic inferiority imposed by hegemonic norms by actively rejecting native-speakerism and embracing English as a pluricentric,

dynamic language. This stance aimed to empower learners by validating their identities and promoting confidence in their language learning journeys.

A key macrostrategy present in all workshops was exposing learners to different English varieties. Each group contributed to raise participants' awareness of the linguistic diversity within English by incorporating models from the Kachru's three concentric circles, underscoring the dynamic and evolving nature of languages. In Workshop 1, facilitators highlighted that even within the UK and the US, English is spoken in variety of ways. Jamila's TED talk was particulary impactful, providing a native speaker's perspective that reinforced the complexity of English and the impracticality of adhering to a single global standard.

The groups integrated multiple English varieties into listening tasks, not with the goal of teaching their specific features, but rather to raise awareness of linguistic diversity. This approach helps prevent learners from perceiving unfamiliar varieties as incorrect or inferior. As Selvi, Galloway, and Rose (2023, p. 34) argue:

> Unlike many other foreign languages where 'native speakers' are in majority and may serve as the ultimate (and in some cases, only) future target interlocutor in communication, the situation in English is drastically different. […] If materials, curricula, and assessment represent only 'native English speakers' from a particular Inner Circle country (e.g., the United States), or an exclusive focus on 'native English speakers' from Inner Circle countries communicating with 'non-native speakers', it means that they are not in sync with the current realities of English users around the world.

To help learners set realistic and achievable goals while reconsidering the ideal of native-like fluency, all groups presented successful, multicompetent non-native English speakers as role models. The videos featured individuals from diverse backgrounds, including Brazilian celebrities, alongside music by globally recognized artists such as Now United[10].

To incorporate real-world diversity into the classroom, the groups used authentic materials such as YouTube videos, TED talks, music videos, popular songs, social media, blogs, and other resources. Unlike the view that inadvertently considers authentic

[10]In addition to their songs, Now United members, like other public figures, share behind-the-scenes videos, interviews, and extra content on social media. These authentic materials offer opportunities to explore how they communicate in English in informal contexts, highlighting the diversity of linguistic styles and accents among them.

materials as those including native English speakers in contexts where Standard English is the norm (e.g., real newspapers, magazine articles, horoscopes, and advertisements), I am in line with Widdowson (1994), understanding that materials are truly authentic when they are rooted in the learners' own contexts of use.

Another common theme across all workshops was the emphasis on intelligibility. The groups reinforced that effective communication does not depend on sounding like a native speaker, but rather on conveying a clear message. Learners were encouraged to value their own voices and linguistic identities, which contributed, at times implicitly, to challenging native-speaker norms and promoting greater acceptance of variation.

It is true that many teachers are trained to correct every deviation from standard norms, often mirroring their own learning experiences. However, adopting a more flexible approach to language use promotes risk-taking, learning from mistakes, and the development of communicative competence.

Fostering intercultural awareness was another recurring theme, particularly emphasized in Workshops 2 and 3. Group 1 focused on raising awareness of cultural diversity and suggesting ways to engage with other cultures, but fell short of developing a deeper, more advanced level of intercultural awareness. As Baker (2018, p. 33) explains, intercultural awareness encompasses

> [...] different levels of awareness moving from a general or basic awareness of communication as a cultural practice, to a more critical awareness of varied intercultural communicative practices and finally an advanced level of intercultural awareness where flexibility, dynamism and complexity are the norm.

This limited initial engagement reflects what Selvi, Galloway, and Rose (2023), describe as a common first step in intercultural work, in which teachers compare American or British cultures with students' own. However, the authors warn that "[...] this intuitive first step may lead to essentialised understandings of cultures and nationalistic characteristics of individuals" (Selvi; Galloway; Rose, 2023, p. 48).

In contrast, the practices observed in Groups 2 and 3 revealed more refined intercultural lenses, aligned with the idea of deconstructing traditional categories of

culture. These groups moved beyond static and superficial representations, fostering a more dynamic, critical, and context-sensitive understanding of cultural diversity. Both workshops intentionally integrated cultural elements from different parts of the world. Workshop 2 addressed cultural identities through songs by artists of diverse nationalities, while Workshop 3 explored the cultural diversity of Now United members and engaged participants in discussion about countries represented across Kachru's three concentric circles.

Demonstrating an awareness of the fluid and dynamic nature of culture, the groups engaged critically with stereotypes and generalizations. In Workshop 2, Chimamanda Adichie's video provided a springboard for discussing the danger of single stories. In Workshop 3, participants shared cultural facts – many of them stereotypical – about different countries. The facilitators responded by acknowledging the existence of such views and encouraging critical reflection, as recommended by Baker (2015). Building on these discussions, both groups addressed the complexity of intercultural interactions, promoting deeper reflection on the diversity and richness of cultures worldwide.

Throughout the workshops, all groups demonstrated sensitivity to learners' cultural backgrounds. By including Brazilian cultural references, showcasing varieties of Brazilian Portuguese, drawing comparisons between Brazilian and European Portuguese, and featuring successful Brazilians communicating in English, they fostered a sense of representation. This approach helped learners feel empowered and valued, creating a more inclusive environment and encouraging greater openness to exploring other cultures.

The macrostrategy of developing communicative strategies was explicitly addressed only in Workshop 2. On the first day, Group 2 underlined their relevance to intercultural competence and provided a few illustrative examples, but no practical applications were observed.

By drawing on the methodological procedures implemented throughout the workshops, this study showed that the experience not only prompted a significant shift in the STs' perceptions of English usage, teaching, and learning, but also enabled them to engage with ELF in a more concrete and practical way. Their growing awareness of this

perspective suggests that they are likely to make informed and reflective pedagogical choices in their future teaching contexts.

CONCLUDING REMARKS

This study aimed to contribute to the initial education of a new generation of teachers who are not only aware of ELF, but also confident in engaging with the linguistic and cultural diversity it brings into the classroom. By adopting an ELF-oriented perspective that fosters learner motivation and engagement, embraces linguistic and cultural diversity, and promotes more equitable and inclusive approaches to language education, participants demonstrated a growing awareness of the potential to reimagine English teaching and ground it in socially responsive pedagogical practices.

In this light, the findings offer a valuable contribution to the ongoing dialogue on integrating ELF into pre-service teacher education by advocating for pedagogical practices that reflect the plural, dynamic, and interconnected nature of today's globalized world. The outcomes of this research are especially relevant for fostering a critical, transformative, and proactive stance among pre-service teachers, supporting them in moving beyond abstract theoretical debates and enabling them to make autonomous, well-informed decisions about how ELF-related issues can be meaningfully integrated into their teaching. It is also hoped that this study may serve as a catalyst for further research, particularly on the long-term impacts of ELF-informed teacher education on classroom practices and educational policies.

REFERENCES

ALVES, Polyanna Castro Rocha. **Inglês como Língua Franca na Formação Inicial de Professores**: de implicações a aplicações. 2024. 281f. Tese (Doutorado em Língua e Cultura) – Universidade Federal da Bahia, Instituto de Letras, Salvador, Bahia, 2024.

BAKER, Will. **Culture and identity through English as a lingua franca***:* rethinking concepts and goals in intercultural communication. Berlin: De Gruyter Mouton, 2015.

BAKER, Will. English as a lingua franca and intercultural communication. In: JENKINS, Jennifer; BAKER, Will; DEWEY, Martin (Org.). **The Routledge Handbook of English as a Lingua Franca**. New York: Routledge, 2018. p. 25-36.

BAKER, Will. From intercultural to transcultural communication, Language and Intercultural Communication. **Routledge,** v. 22, n. 3, p. 280-293, 2022.

BAYYURT, Yasemin. Issues of intelligibility in world Englishes and EIL contexts. **World Englishes**, n. 37, p. 407-415, 2018.

BAYYURT, Yasemin; DEWEY, Martin. Locating ELF in ELT. **ELT Journal**, v. 74, n. 4, p. 369-376, 2020.

BORDON, Priscila. **English as a Lingua Franca**. São Paulo: FTD, 2020.

BOYD, Robert D. (Org.). **Personal transformations in small groups**. New York: Routledge, 1991.

BRAUN, Virginia; CLARKE, Victoria. Using thematic analysis in psychology. **Qualitative Research in Psychology**, v. 3, n. 2, p. 77-101, 2006.

BYRAM, Michael. **Teaching and assessing intercultural communicative competence**. Clevedon: Multilingual Matters, 1997.

CAVALHEIRO, Lili. **English as a lingua franca:** bridging the gap between theory and practice in English language teaching. 2015. 322f. Tese (Doutorado em Linguística Aplicada), Universidade de Lisboa, Portugal, 2015.

CAVALHEIRO, Lili. Raising awareness in teacher education: from the EFL course book to other ELF-aware sources. **A Cor das Letras**, v. 18, n. especial, p. 200-220, 2017.

DUBOC, Ana Paula Martinez. Falando francamente: uma leitura bakhtiniana do conceito de "inglês como língua franca" no componente curricular língua inglesa da BNCC. **Revista da Anpoll**, v. 1, n. 8, p. 10-22, Jan./Jun. 2019.

FRANCO, Maria Amélia Santoro. Pedagogia da pesquisa-ação. **Educação e pesquisa**, São Paulo, v. 31, n. 3, p. 483-502, set./dez. 2005.

FREIRE, Paulo. **Pedagogy of the oppressed**. New York: Seabury Press, 1970.

JENKINS, Jenkins. **The Phonology of English as an International Language**, Oxford: OUP, 2000.

JORDÃO, Clarissa. A case for ELF feito no Brasil. **ELT Journal**, v. 77, n. 3, p. 348-356, 2023.

KACHRU, Braj. Standards, Codification, and Sociolinguistic Realism: The English language in the Outer Circle. In: QUIRK, Randolph.; WIDDOWSON, Henry. (Org.). **English in the World***:* teaching and learning the language and literatures. Cambridge, UK: Cambridge University Press, 1985. p. 11-30.

KOHN, Kurt. English as a lingua franca and the standard English misunderstanding. In: HOWER, Annick de; WILTON, Antje (Org.). **English in Europe today**: sociocultural and educational perspectives. Amsterdam/Philadelphia: John Benjamins, 2011. p. 71-94.

KOHN, Kurt. A pedagogical space for English as a lingua franca in the English classroom. In: BAYYURT, Yasemin; AKCAN, Sumru (Org.). **Current perspectives on pedagogy for English as a Lingua Franca**. De Gruyter Mouton, 2015. p. 51-68.

KOHN, Kurt. Towards the reconcialiation of ELF an EFL: theoretical issues and pedagogical challenges. In: SIFAKIS, Nicos C.; TSANTILA, Natasha (Org.). **English as a lingua franca for EFL contexts**. Bristol: Multilingual Matters, 2019. p. 32-49.

KOHN, Kurt. Global Englishes and the pedagogical challenge of developing one's own voice. **Asian Englishes**, v. 24, n. 2, p. 119-131, 2022a.

KOHN, Kurt. Focus on the speaker-learner in English as a global language: agency and satisfaction. **TESL-EJ**, v. 26, n. 3, p. 1-15, 2022b.

KUMARAVADIVELU, Bala. The post-method: (E)merging strategies for second/foreign language teaching. ***TESOL Quarterly***, v. 28, n. 1, p. 27-48, 1994.

LANDER, Edgardo. Ciências sociais: saberes coloniais e eurocêntricos. In: LANDER, Edgardo. (Org.). **A colonialidade do saber***:* eurocentrismo e ciências sociais. Buenos Aires: Conselho Latino-americano de Ciências Sociais - CLACSO, 2005. p. 8-20.

MALDONADO-TORRES, Nelson. Sobre la colonialidad del ser: contribuciones al desarrollo de un concepto. In: CASTRO-GÓMEZ, Santiago.; GROSFOGUEL, Ramón. (Org.). **El giro decolonial***:* reflexiones para una diversidad epistémica más allá del capitalismo global. Bogotá: Siglo del Hombre Editores, 2007, p. 127-167.

MATSUDA, Aya; FRIEDRICH, Patricia. Selecting an instructional variety for an EIL curriculum. In: MATSUDA, Aya (Org.). **Principles and practices of teaching English as an international language.** Bristol: Multilingual Matters, 2012. p. 17-27.

MENEZES DE SOUZA, Lynn Mario Trindade. Decolonial pedagogies, multilingualism and literacies. **Multilingual Margins**, v. 6, n. 1, p. 9-13, 2019.

QUIJANO, Aníbal. Colonialidade do poder, eurocentrismo e América Latina. In: LANDER, Edgardo. (Org.). **A colonialidade do saber***:* eurocentrismo e ciências sociais. Buenos Aires: Conselho Latino-americano de Ciências Sociais - CLACSO, 2005. p. 107-130

SELVI, Ali Fuad; GALLOWAY, Nicola; ROSE, Heath. **Teaching English as an international language**. Cambridge: Cambridge University Press, 2023.

SIFAKIS, Nicos C. The education of teachers of English as a lingua franca: a transformative perspective**. International journal of Applied Linguistics**, v. 17, n. 3, p. 355-375, 2007.

SIFAKIS, Nicos C. Teacher education in the Post-Modern Era: introducing a transformative dimension in the teaching of English as a lingua franca. **Selected papers from the 18th ISTAL***,* p. 345-353, 2009.

SIFAKIS, Nicos C. ELF Awareness in English Language Teaching: Principles and Processes**. Applied Linguistics**, v. 40, n. 2, p. 288-306, 2017.

SIFAKIS, Nicos C. (Org.). JELF Colloquium ELF-awareness in ELT: bringing together theory and practice. **Journal of English as a Lingua Franca**, v. 7, n. 1, 2018.

SIFAKIS, Nicos C.; KORDIA, Stefania. The ENRICH Project. In: CAVALHEIRO, Lili; GUERRA, Luís; PEREIRA, Ricardo (Org.). **The handbook to English as a lingua franca practices for inclusive multilingual classrooms**. V.N. Famalicão: Húmus, 2021. p. 15-28.

SIFAKIS, Nicos C.; BAYYURT, Yasemin. ELF-aware teacher education and development. In: JENKINS, Jennifer; BAKER, Will; DEWEY, Martin (Org.). **The Routledge Handbook of English as a Lingua Franca**. New York: Routledge, 2018. p. 456-467.

SIQUEIRA, Sávio. ELF with EFL: what is still needed for this integration to happen? **ELT Journal**, v. 74, n. 4, p. 377-386, 2020a.

SIQUEIRA, Sávio. ELT materials for basic education in Brazil: is there room for an ELF-aware practice? **Estudos Linguísticos e Literários**, n. 65, p. 118-146, 2020b.

SPERTI, Silvia**.** Using communication strategies in English as a Lingua Franca interactions. In: CAVALHEIRO, Lili; GUERRA, Luís; PEREIRA, Ricardo (Org.). **The handbook to English as a lingua franca practices for inclusive multilingual classrooms.** V.N. Famalicão: Húmus, 2021. p. 94-99.

VETTOREL, Paola. Communication Strategies, ELF and ELT materials. **A Cor das Letras**, v. 18, n. especial, p. 74-98, 2017.

WIDDOWSON, H. G. The Ownership of English. **TESOL Quarterly**, v. 28, n. 2, p. 377-389, 1994.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.116-131

RETHINKING TEACHER EDUCATION FOR CULTURALLY DIVERSE ENGLISH CLASSROOMS: AN ELF AND INTERCULTURAL CITIZENSHIP EDUCATION APPROACH

REPENSAR A FORMAÇÃO DE PROFESSORES PARA SALAS DE AULA CULTURALMENTE DIVERSIFICADAS: UMA ABORDAGEM CENTRADA NO ILF E EDUCAÇÃO INTERCULTURAL PARA A CIDADANIA

Lili Cavalheiro[1]

ABSTRACT: As societies become more culturally diverse due to migration, schools also reflect this shift, presenting teachers with new challenges, and the English language classroom is no exception. In these contexts, English is often the only shared means of communication as a lingua franca (ELF) both in and outside school settings. ELF can, therefore, facilitate successful intercultural communication, fostering an openness and willingness to connect with others across cultural boundaries. However, to achieve this, English language teachers should not only develop an understanding of ELF and ELF-aware pedagogical approaches (Bayyurt & Sifakis, 2017; Sifakis et al., 2018) but also explore how these may be connected with intercultural and global citizenship education (Grazzi, 2020; Porto, 2018a, 2018b). By integrating these perspectives, teachers may encourage learners' critical thinking, empathy, and intercultural competence, all of which are necessary for students to navigate our current society as global citizens. As de Costa (2022, p. 118) highlights, the goal is for ELF users to "move between and across local, national, and global contexts in dynamic ways." Thus, pre-service teacher education plays a crucial role in preparing future teachers to meet these challenges and shape learners who are responsive to our societal needs. This paper considers how these issues have been implemented within a pre-service teacher education program in Portugal, analyzing their impact on teacher trainees and examples of their pedagogical practices.
KEYWORDS: ELF. Intercultural citizenship. Pre-service teacher education.

RESUMO: À medida que as sociedades se tornam cada vez mais culturalmente diversificadas devido ao aumento da migração, as escolas refletem essa realidade,

[1] Assistant Professor. Universidade NOVA de Lisboa/CETAPS – Centre for English, Translation, and Anglo-Portuguese. lcavalheiro@fcsh.unl.pt.

colocando novos desafios aos professores – incluindo na sala de aula de língua inglesa. Nestes contextos, o inglês surge frequentemente como o único meio de comunicação, funcionando como **língua franca (ILF)** tanto dentro como fora do ambiente escolar. O uso do inglês como língua franca tem, assim, o potencial de promover uma comunicação intercultural bem-sucedida, incentivando a abertura e a disposição para interagir com o outro além das fronteiras culturais. No entanto, para explorar este potencial, os professores de inglês devem não só desenvolver uma compreensão do conceito de ILF e de abordagens pedagógicas sensíveis a esta realidade (Bayyurt & Sifakis, 2017; Sifakis et al., 2018), como também refletir sobre a forma como estas podem articular-se com a educação intercultural e a educação para a cidadania global (Grazzi, 2020; Porto, 2018a, 2018b). A integração destas perspetivas pode contribuir para o desenvolvimento do pensamento crítico, da empatia e da competência intercultural dos alunos, capacidades essenciais para uma comunicação internacional eficaz e para uma cidadania global ativa. Como refere de Costa (2022, p. 118), pretende-se que os utilizadores de ILF circulem entre contextos locais, nacionais e globais de forma dinâmica. Neste sentido, a formação inicial de professores desempenha um papel fundamental na preparação de futuros docentes para estes desafios. Este artigo analisa a implementação destes princípios num programa de formação inicial de professores em Portugal, explorando o seu impacto nos formandos e nas suas perspetivas pedagógicas.
Palavras-chave: ILF. Cidadania intercultural. Formação inicial de professores.

INTRODUCTION

At a time of increasingly sociocultural diversity and global mobility, students need to be prepared for today's multicultural and multilingual world. Many classrooms, consequently, mirror this society, which is influenced by the flow of people, ideas, and languages across borders. Since English often functions in these contexts as a lingua franca (ELF) (Seidlhofer, 2011), that is, as a common language of communication among speakers of various first languages within and outside the classroom, English language teaching (ELT) must take on new dimensions. This change has significant implications not only on how English is taught and learned but also on the pedagogical principles that guide teacher education.

Despite this diversity, a monocultural standpoint and preference for native-speaker norms continue to be perpetrated by many teachers who ignore the multilingual, multicultural realities of their students. To move beyond these limitations, there is a growing need for pre- and in-service English language teacher education to embrace ELF and ELF-awareness (e.g., Bayyurt & Sifakis, 2017; Sifakis & Bayyurt, 2025) as well as an

intercultural approach where intercultural citizenship education (ICE) (e.g., Byram, 2008; Grazzi, 2020; Porto, 2018a, 2018b) may be explored to equip students for today's current communicative demands as well as promote stronger social integration in communities. Such approaches are crucial when preparing teachers to critically engage with language ideologies, foster intercultural dialogue, and empower learners to participate actively in their communities as global citizens.

This paper, therefore, begins by delving into the concepts of ELF and ICE, followed by a discussion on how these key theoretical perspectives may play a vital role in English language teacher education by fostering inclusive and transformative pedagogies for teachers and students alike. By doing so, the aim is to cultivate reflective and responsive educators equipped to contend with the complexities of culturally diverse English classrooms. The following section considers how these issues have been implemented within a pre-service teacher education program in Portugal, analyzing their impact on teacher trainees along with some examples of their pedagogical practices.

1 DEALING WITH THE CULTURALLY DIVERSE ENGLISH CLASSROOM

When I was doing fieldwork for a project a few years ago at a school in the heart of Lisbon, I came across a startling example of the difficulties and lost opportunities that arise in classrooms with a diverse student body. The middle school English language class I visited had students from every continent, representing a diverse range of linguistic and cultural backgrounds. What surprised me the most was not the diversity itself, but the lack of interaction between those students. There seemed to be little attempt to overcome these barriers, and communication was limited to small, culturally homogeneous groups. The teacher justified the lack of integration by pointing out that the group had an overall low level of English, that many did not know Portuguese and that some of these students were only in Portugal temporarily. The overall feeling seemed to be to let things simply run their course, rather than seeing this as a pedagogical and social issue that should be addressed. As with this teacher, many others are possibly in similar situations, unaware of how to manage these contexts. In such cases, classrooms risk reinforcing existing social divisions rather than serving as spaces for meaningful connection and inclusion. Without intentional efforts to foster critical reflection, empathy, and active intercultural engagement, these environments may inadvertently exacerbate social divisions.

1.1 TAKING AN ELF-AWARE APPROACH

Much has been published on ELF since the early 2000s (e.g., Jenkins, 2005, 2007; Mauranen, 2005; Seidlhofer, 2001), however, the concept continues to raise questions among uninformed educators in the field. As a result, it is vital to first stress the inclusive stance of ELF, as it focuses on English language use in Kachru's (1985) Expanding Circle as well as the Inner and Outer Circles, especially in multicultural and international contexts. More recently, Selvi and Yazan (2021) have also highlighted how ELF serves as a "common linguistic link and context bringing together individuals from diverse ethnolinguistic backgrounds" (Selvi & Yazan, 2021, p. 1).

Given the diverse nature of various communicative scenarios, it is evident that traditional native speaker norms, which have long dominated in ELT, seem increasingly inadequate for today's needs (Seidlhofer, 2011). Instead, a paradigm shift toward ELF calls for rethinking the objectives and methods of ELT to prioritize intercultural communication over native-speaker likeness. This reorientation presents opportunities to transform the language classroom into a space of intercultural learning. Adopting an ELF-aware approach (Bayyurt & Sifakis, 2017; Sifakis & Bayyurt, 2025), therefore, emphasizes the dynamic, negotiated nature of communication among speakers of diverse linguistic and cultural backgrounds. It resists the notion of English as a fixed set of native-speaker norms and, alternatively, highlights adaptability, mutual understanding, and meaning-making in context. As a result, an ELF perspective can lead to more inclusive and relevant pedagogical practices (Lopriore & Vettorel, 2025), where ELF-aware teachers are encouraged to rethink and reflect upon several issues, namely the importance of increasing ELF exposure in language curricula, emphasizing respect for multilingualism in ELT, raising awareness of Global Englishes in ELT, advocating ELF strategies in language curricula or emphasizing respect for diverse cultures and identities (Galloway & Rose, 2021, p. 13). This can ideally be achieved through tasks that simulate real-world ELF interactions (e.g., interviews, debates, podcasts), validating different varieties and uses of English as well as fostering critical awareness of linguistic ideologies and power relations. Such practices will enhance learners' communicative effectiveness and prepare

them to engage with linguistic diversity in globalized contexts. In doing so, ELF-aware teaching aligns naturally with the intercultural education objectives.

1.2 ARTICULATING ELF WITH INTERCULTURAL CITIZENSHIP EDUCATION

As previously discussed, learning English in today's superdiverse world entails much more than simply being grammatically proficient. Interculturality also plays a central role in achieving effective communication in ELF scenarios and should thus be problematized to avoid its reification. As Holmes and Dervin (2016) stress, "(…) ELF users do not meet cultures, but complex subjects who 'do' identity and culture with each other" (Holmes & Dervin, 2016, p. 9). This issue may be observed in publications like the *Common European Framework of Reference for Languages* (CEFR) (Council of Europe, 2001) at the beginning of the 21st century as well as in the work developed by Michael Bryam (e.g., 1997, 2008) on Intercultural Communicative Competence (ICC), Will Baker (e.g., 2011, 2015) on Intercultural Awareness (ICA) or, more recently, in works dedicated to Intercultural Citizenship Education (e.g., Byram et al., 2017; Grazzi, 2020; Porto et al., 2018), which builds on the former two concepts.

As one of the key documents guiding language education in Europe (and even beyond), the *CEFR* (Council of Europe, 2001, 2020) has played a vital role in urging learners to develop their plurilingual and pluricultural skills to communicate effectively across cultural boundaries. Although the document does not openly address Byram's (1997) ICC model, its core values are inherent in the framework's approach to intercultural awareness, attitudinal openness, and sociolinguistic and sociocultural competence, hence promoting the idea of the language learner as an intercultural speaker who can interact with diversity, mediate between languages and cultures, and use language for effective and meaningful communication.

Byram's ICC model, one of the most influential within language teaching, goes, however, beyond what is presented in the *CEFR*. It provides a more ample understanding of what it means to be an intercultural speaker by identifying five *savoirs*, namely attitudes of curiosity and openness towards other cultures (*savoir être*), knowledge of social groups and their cultural practices (*savoirs*), skills of interpreting and relating cultural meanings (*savoir comprendre*), skills of discovery and interaction that enable learners to engage with new cultural contexts (*savoir apprendre/faire*) and critical cultural awareness

(*savoir e'engager*), which encourages reflection on values, beliefs, and power relations both within and across cultures. As Byram (2012) further notes,

> The intercultural speaker needs intercultural communicative competence, i.e. both intercultural competence and linguistic/communicative competence, in any talk of mediation where two distinct linguacultures are present, and this is something different from and not comparable with the competence of the native speaker. (Byram, 2012, p. 89)

While groundbreaking for its time, Byram's model also has its limitations, as Baker (2022) highlights. For example, the initial formulation of ICC has been criticized as being neo-essentialist in establishing links between culture, language, and country, and although Byram (2021) has recently clarified that ICC's focus is not only on national scale culture and language correlations, the line between "my" culture and the "foreign" culture is still perpetuated. Additionally, ICC cannot comprise all that is perceived in actual examples of intercultural communication.

To better explain this fluid, dynamic, and emergent nature of intercultural communication, especially when it comes to ELF interactions, Baker (2011, 2015) developed the notion of ICA by building on Byram's work, broadening its application to include plurilithic and de-territorialized English use in ELF contexts. He defines ICA as "a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context-specific manner in communication" (Baker, 2015, p. 163). Emphasis is placed on the processes of intercultural communication rather than on understanding other cultures and languages in specific, hence detaching culture from an essentialist viewpoint targeted at countries or nationalities and avoiding the "my vs. other" culture distinction.

While an advance, ICC and ICA focus on awareness raising rather than on action. If the aim is to bridge cultural barriers, such as the ones verified in the English language classroom I visited, ICE centers its attention on action and change through direct engagement and action with others and other communities (Baker, 2022). Intercultural citizenship can therefore be easily developed in the context of the language classroom, as it addresses intercultural communication as well as "other" cultures (Byram et al., 2017; Porto et al., 2018). Moreover, ICE's dedication to local, national and global social justice

allows students to actively participate in, value and respect diversity among these communities. In this sense, notions of activity, change and experience are central. By working with others, learners may engage in intercultural citizenship experiences as well as social/political activity, subsequently changing the learner and their relationship with others and diverse social groups. In doing so, ELT may enhance learners' ICC and encourage them to practice mediating their many linguacultural identities via the use of a common language – English – to actively participate in society (Grazzi, 2020).

Besides language, other 21st-century skills are also called upon, such as consciousness-raising (e.g., observing, describing, analyzing, discovering), comparative interpretation (e.g., comparing/contrasting, connecting, de-centering, perspective-taking, interpreting), and critical thinking (e.g., critical reflexivity and critical action via community engagement) (Porto, 2018b, p.494). Moreover, using the language with a genuine need, for instance, through project work on socially relevant themes (e.g., ecology, peace and conflict, diversity, human rights, sustainability, poverty) allows learners to develop not only these skills, but also a sense of community (by working with others from different backgrounds) where they may improve their language awareness and reflection, vocabulary development, meaning negotiation, experimentation with new language and use language in real scenarios (Porto, 2018a).

To accomplish such an approach in the ELT context, not only do students need the time and space to reflect upon the correlations between language learning and use, intercultural communication and their understanding of intercultural citizenship, but language teachers also need the opportunity to contemplate their own use of English and the potential development of an intercultural citizen identity, which may be a more pertinent alternative to the ideal native English speaker as a teacher (Baker, 2022). This implies delving into more critical approaches to language and intercultural citizenship education in teacher education programs, an issue that remains underexplored in many pre-service teacher education courses.

2 PREPARING TEACHERS FOR DIVERSITY IN PRE-SERVICE TEACHER EDUCATION

2.1 BUILDING REFLECTIVE AND RESPONSIVE PEDAGOGIES

As schools become increasingly multicultural and multilingual, there is an urgent call to reconfigure pre-service teacher education courses to develop future ELT educators'

awareness of the current status of English as well as new competencies required for English learners. This is particularly relevant at a time when culture and the intercultural component continue to be often dealt with in the classroom in a stereotyped and essentialist manner, centered on comparisons between national cultures, focusing on, for example, festivals, food and touristic images (Baker, 2015). This essentialist approach is particularly observed in textbooks, which in many settings are the core of language teaching and where the cultural approach is undertaken in a superficial and stereotyped manner. Siqueira (2016) refers to this approach in ELT textbooks as the "plastic world", where he also highlights the native-speaker centeredness of these materials, "elements such as cultural references, for instance, have always resorted to the practice of mirroring the daily life of native speakers, spreading and incorporating their beliefs, different types of behavior, values, and ways of life" (Siqueira, 2016, p. 248). Given this approach, Cogo et al. (2023) have called for the need to critically review teaching materials used in classroom practices.

In this sense, pre-service teacher education should assume a more comprehensive approach, by moving beyond just technical training to promote a greater reflective stance. In doing so, prospective teachers can critically engage with language ideologies, question assumptions they may have about English, and acquire more inclusive practices to validate their learners' different experiences. These are some of the key factors to explore as many in-service teachers lack knowledge of how to manage multi-cultural/lingual settings, in addition to the overall lack of support in policy documents, curricula, syllabi, textbooks, and materials to teach citizenship and human rights issues. Moreover, there is also the difficulty in engaging in relevant practices within schools and communities (Porto et al., 2018).

Bearing in mind this reality, teacher education programs that take on a reflective stance should encourage future teachers to develop competences like analyzing, comparing and contrasting, critical thinking, de-centering, discovering, describing, interpreting, observing, relating, perspective-taking, reflexivity, and critical cultural awareness. Additionally, it would also be pertinent to critically reflect upon issues, such as:

- Whose English are we teaching?

- What cultural and ideological assumptions are embedded in our teaching materials and practices?
- How can English also be used as a tool for building intercultural understanding and citizenship?

This reflective practice aligns directly with an ELF-aware teacher education framework (e.g., Sifakis & Bayyurt, 2025), which emphasizes teacher agency, local appropriateness, and transformative learning, as previously discussed in the first section. Articulating an ELF-aware approach with tasks and discussions related to real-world issues, such as migration, social justice or climate change, helps foster pedagogical responsiveness and empathy. From an (inter)cultural perspective, this shift in focus from product (e.g., knowledge of specific linguistic forms and cultural practices) to processes of communication is central for students to successfully adapt their linguistic and other communicative resources to each interaction (Porto, 2018a). This may be approached by connecting meaningful global themes with local classroom realities through a variety of different manners, like project work, digital storytelling, intercultural dialogues, or community-based learning experiences, among others. The results are positive not only for the learners, who develop language skills and are engaged as active citizens, but also for the teachers, as it supports the formation of their own professional identity as an intercultural mediator and agent of change.

2.2 INSIGHTS AND EXAMPLES FROM A PRE-SERVICE TEACHER EDUCATION PROGRAM IN PORTUGAL

This section takes into consideration the specific context of ELT pre-service teacher education programs at NOVA University of Lisbon in Portugal, where there is a course solely centered on ELT (monolingual course) and two other bilingual courses where English is paired with either Portuguese (L1) or with another foreign language (French, German or Spanish). These are two-year courses targeted at ELT at upper basic (grades 7 to 9) and secondary (grades 10 to 12) levels. Students in the first year have classes at the university and in the second year, they are at schools observing and teaching and have few classes at the university.

The number of foreign students enrolled in the Portuguese school system in recent years has increased significantly. In the 2022/2023 school year, there were a total of 145,700 students enrolled in basic and secondary education in mainland Portugal (in both

the public and private sectors), comprising over 11% of the student population (DGEEC, 2024), a drastic increase in the last ten years (Oliveira, 2013). As a result, the teacher education programs at NOVA have tried to follow these trends and offer courses that are in keeping with the challenges future teachers may face, as well as equip them with the necessary tools to ensure more inclusive, successful and productive classrooms. Within the specific field of English, two courses have focused on developing more inclusive notions of interculturality: TEFL Methodology II and Language and Intercultural Citizenship Education.

In the former course, it is an obligatory seminar for all prospective English language teachers and comprises the following objectives, among others: developing linguistic and cultural competences from an intercultural perspective; developing the production and use of materials and the design of tasks aiming at a reflective and critical analysis; developing further the formative, social and citizenship aims inherent to foreign language education; developing a critical understanding of foreign language education and intercultural communication; and participating in links with partners abroad, including visits, exchanges or ICT links. The course combines theoretical and practical sessions, including presentation, demonstration, practical activities, group discussion and reflection on the topics studied. It aims at creating a safe space for critical theoretical reflection to help students prepare a final small project or learning tasks within intercultural citizenship.

With regard to Language and Intercultural Citizenship Education, it is mandatory within the monolingual course and is offered as an elective for the bilingual courses, meaning that not all teacher trainees are required to attend. It addresses more specific issues of ICE than those explored in the TEFL Methodology II course, providing a more centered focus on the intercultural dimensions of language teaching. In this case, it includes objectives, such as: developing awareness, understanding and appreciation of cultural diversity within the learning of English; identifying and critically considering issues, challenges and implications for intercultural communication within ELT; understanding the social, cultural, and linguistic factors involved in the process of intercultural communication; considering the skills, competences and knowledge to be promoted to foster ICE as integrated with FL subjects; promoting intercultural dialog between different systems of beliefs, values and attitudes; and reflecting on intercultural

learning as a transformative process of the self (personally, professionally, academically). The course combines theoretical input and discussion with an analysis of practical incidents and different types of texts (e.g., written and visual), and includes strategies like text discussion, oral presentation and discussion, role-playing, self- and meta-reflection, debating and group interaction.

In both cases, trainees have the opportunity to delve into critical and relevant issues of how interculturality may be explored in the English language classroom, providing them with fundamental notions on how to work with these issues in real-life scenarios in schools. Two examples will be provided on how interculturality and ICE may be implemented. The first case is an example created by a student for the TEFL Methodology II class, but which may be applied in any English classroom, and the second example is of an actual project a teacher trainee implemented in their school, based on what we had discussed in the first year of the master's program.

In the first example, the teacher trainee chose to explore the concept of tattoos and what they may represent in different societies through project work. For this, they chose a BBC article from 2018 on Maori face tattoos ("Maori face tattoo: It is OK for a white woman to have one?") as a starting point, where students would have to identify and map out different perspectives regarding the use of the "moko" (a chin tattoo used by Maori women). In addition to working directly with the article, students would also critically reflect on and discuss the meaning of tattoos in their own cultures. Afterward, they would have a moment of intercultural exchange, where online discussions would be promoted with people from other geographical regions/countries to explore the meanings of tattoos in other contexts. Based on these two moments, a comparative discussion would follow for students to compare their findings and reflect on the existing cultural differences regarding tattoos. As language is not confined to the classroom walls, the trainee also proposed that students carry out local interviews with individuals who have tattoos, exploring the personal reasons behind them and how they are viewed by society, which would allow them to critically assess and compare the insights from the interviews along with the initial cultural meanings previously discussed. Since tattoos may sometimes be seen as taboo or misinterpreted, as a final output focusing on public outreach, the teacher trainee suggested students create a leaflet/poster and host a public talk on "The World of Tattoos" in collaboration with local institutions (e.g., library), where they could host

interactive sessions, engaging the community (especially older generations) in discussions about tattoos, fostering intergenerational dialogue and understanding.

The second example provides a real instance of a teacher trainee placed in a school in the center of Lisbon, where morning classes are targeted at the local students and the afternoon classes are directed at migrant/refugee students; a scenario in which neither of the groups cross paths either at school or within the community at large. Perplexed by this situation and based on what had been widely discussed at university, the trainee proposed a project that would promote an intercultural encounter between the morning students (that the trainee was working with throughout the school year) and refugee students, aiming at breaking down any existing stereotypes, promoting intercultural communication, promoting translanguaging practices and having students relate to others' experiences.

Before the actual intercultural encounter, the morning students were informed they would be communicating with and meeting refugees from various countries and were asked to identify and write down their assumptions and stereotypes regarding issues like multiculturalism, refugees and immigration. Additionally, they also had to write a poem about what they believed the refugee experience is like. Previous to the actual encounter, the teacher trainee also divided all the students into mixed WhatsApp groups so they could start communicating and getting to know each other. On the day of the encounter, the teacher trainee designed several tasks, some of which are presented here. For instance, as a warmer, they did a "step forward if…" line game in which students had to step forward to the line if they personally related to the feeling/situation mentioned in the statements, such as, if they lived in Lisbon, if you liked rap music, if they liked the school, if they ever felt excluded or discriminated, or if they ever felt difficulty fitting into a new environment.

The aim was for them to share their experiences and start recognizing that they probably did not have as many differences as they might think. In another moment, "From WhatsApp to the classroom", students were invited to get into their virtual groups and reflect on their prior WhatsApp exchanges, how they felt texting someone they had not met beforehand, as well as questions/aspects they would have liked to ask or share but did not. They were then subsequently asked to consider and share what they found most important from their discussion (e.g., opinions, feelings, and considerations about their

virtual exchange). In another task, "Poems and experiences", the morning class shared what they learned in class (if they had not done so virtually) as well as their poems about the refugee experience. The refugee students were then asked to share their own experiences, to see to what extent they matched the others' views, and both groups had the opportunity to ask questions and share different viewpoints. To finish, in the following lesson with the morning students (after the in loco meeting), the teacher trainee requested they reflect upon the experience, by having them contemplate how they felt meeting the afternoon students in person, what they had discussed (e.g., did they revisit any stories or information shared virtually), whether their views had changed regarding their initial stereotypes and assumptions, and what had they gained from this experience.

The two examples here provided demonstrate how, with the correct guidance, teacher trainees can create and implement insightful, thought-provoking projects that actively involve students in the language classroom. In the first case, the tattoo project engaged students in critical reflection, intercultural dialogue, and community action. By exploring tattoos as cultural symbols through text, intercultural exchanges and local interviews, students analyzed different viewpoints, reflected on cultural meanings within and beyond their communities, and raised awareness of how personal and societal views on tattoos vary from culture to culture. The idea of having students actively involved within their communities is closely aligned with the principles of ICE, combining language learning with critical cultural awareness as well as civic engagement.

In the second case, the teacher trainee facilitated an encounter between the local and refugee students whose paths would probably not cross, if not for this project. Through reflective, interactive, and experiential tasks, the morning students not only confronted their assumptions about refugees and engaged in meaningful intercultural dialogue, but they also critically reflected upon their experiences. The initial interaction via WhatsApp was essential to help build rapport before the face-to-face encounter, while the post-encounter reflections allowed students to assess how their beliefs had changed, hence promoting empathy, intercultural understanding, and a sense of belonging. Overall, both projects exemplify how language education can support inclusive practices and democratic engagement through critical, experiential, and socially relevant learning.

CONCLUSION

As has been discussed throughout this article, combining ELF with ICE provides a useful pedagogical framework for English language teacher education, where linguistic competence, critical cultural awareness, empathy, and civic engagement are vital skills to be developed with learners in today's globalized world. Teacher education programs, therefore, play a fundamental role in preparing pre-service teachers to become intercultural mediators and agents of change by equipping them with tools to critically reflect upon language ideologies, engage in intercultural dialogue, and design inclusive, socially relevant classroom practices. The two examples presented reveal how future English teachers can create stimulating and innovative projects that challenge stereotypes, all kinds of prejudice, promote mutual understanding, and extend language learning into real-world intercultural encounters when provided with appropriate guidance. These projects go beyond the traditional classroom, contributing to learners' greater motivation and engagement, as well as the opportunity to communicate with others they would probably not cross paths with on a day-to-day basis. ELT, as a result, goes beyond simply a linguistic effort to build more inclusive and democratic societies, bringing together students in the classroom and also with the wider community.

REFERENCES

BAKER, Will. Intercultural awareness: Modelling an understanding of cultures in intercultural communication through English as a lingua franca. **Language and Intercultural Communication**, v. 11, n. 3, 197-214, 2011.

BAKER, Will. **Culture and identity through English as a lingua franca**. Berlin: de Gruyter, 2015.

BAKER, Will. **Intercultural and transcultural awareness in language teaching**. Cambridge: Cambridge University Press, 2022.

BAYYURT, Yasemin; SIFAKIS, Nicos. ELF-aware in-service teacher education: A transformative perspective. In: Jenkins, Jennifer; Baker, Will; Dewey, Martin (eds.). **The Routledge handbook of English as a lingua franca**. London: Routledge, 2017, p. 501-513.

BYRAM, Michael. **From foreign language education to education for intercultural citizenship: Essays and reflections**. Clevedon: Multilingual Matters, 2008.

BYRAM, Michael. **Teaching and assessing intercultural communicative competence**. Clevedon: Multilingual Matters, 1997.

BYRAM, Michael. **From foreign language education to education for intercultural citizenship**. Clevedon: Multilingual Matters, 2008.

BYRAM, Michael. Language awareness and (critical) cultural awareness - relationships, comparisons and contrasts. **Language Awareness**, v. 21, n. 1-2, 5-13, 2012.

BYRAM, Michael. **Teaching and assessing intercultural communicative competence: Revisited**. Clevedon, UK: Multilingual Matters, 2021.

BYRAM, Michael; GOLUBEVA, Irina; HAN, Hui; WAGNER, Manuela (eds.). (2017). **From principles to practice in education for intercultural citizenship**. Bristol: Multilingual Matters.

COGO, Alessia; CROOKES, Graham V.; SIQUEIRA, Sávio. **English for a critical mind. Language pedagogy for social justice**. Stuttgart: DELTA Publishing, 2023.

COUNCIL OF EUROPE. **Common European framework of reference for languages: Learning, teaching, assessment**. Cambridge: Cambridge University Press, 2001.

COUNCIL OF EUROPE. **Common European framework of reference for languages: Learning, teaching, assessment – Companion volume**. Cambridge: Cambridge University Press, 2020.

DE COSTA, Peter I. Identity work and the symbolic power of language in the ELT classroom: advancing the intercultural citizenship and ELF agenda. **Journal of English as a Lingua Franca**, v. 11, n. 1, 117-124, 2022.

DIREÇÃO-GERAL DE ESTATÍSTICAS DA EDUCAÇÃO E CIÊNCIA (DGEEC). **Perfil do Aluno 2022/2023**. Lisboa: DGEEC, 2024.

GALLOWAY, Nicola; ROSE, Heath**.** The global spread of English and Global Englishes language teaching. In: Selvi, Ali Fuad; Yazan, Bedritten (eds.). **Language teacher education for Global Englishes. A practical resource book**. London & New York: Routledge, 2021, p. 11-19.

GRAZZI, Enrico. The social role of ELF to enhance intercultural communicative competence and intercultural citizenship in ELT. **Status Quaestionis**, v. 19, 95-108, 2020.

HOLMES, Prue; DERVIN, Fred (eds.). **The cultural and intercultural dimensions of English as a lingua franca**. Bristol: Multilingual Matters, 2016.

JENKINS, Jennifer. Teaching pronunciation for English as a Lingua Franca: A sociopolitical perspective. In: Gnutzmann, Claus; Intemann, Frauke (eds.). **The Globalisation of English and the English Language Classroom**. Tubingen: Gunter Narr Verlag, 2005, p. 145-158.

JENKINS, Jennifer. **English as a lingua franca: Attitude and identity**. Oxford: Oxford University Press, 2007.

KACHRU, Braj B. Standards, codification and sociolinguistic realism: The English language in the outer circle. In: QUIRK, Randolph; WIDDOWSON, Henry (eds.). **English in the world: Teaching and learning the language and literatures**. Cambridge: Cambridge University Press, 1985, p. 11-30.

LOPRIORE, Paula; VETTOREL, Paola. Principles and practices of English as an international language teacher education. In: SELVI, Ali Fuad.; GALLOWAY, Nicola (eds.). **The Routledge handbook of teaching English as an international language**. New York & London: Routledge, 2025, p. 393-410.

MAURANEN, Anna. English as lingua franca: An unknown language? In: Cortese, Giuseppina; Duszak, Anna (eds.). **Identity, community, discourse. English in intercultural settings**. Bern: Peter Lang, 2005, p. 269-293.

OLIVEIRA, Catarina Reis de. **Indicadores de integração de imigrantes: relatório estatístico anual 2023. 1ª ed. (Imigração em Números – Relatórios Anuais 8)**. Lisboa: Observatório das Migrações, 2023.

PORTO, Melina. Does education for intercultural citizenship lead to language learning? **Language, Culture and Curriculum**, v. 32, n. 1, 16-33, 2018a.

PORTO, Melina. Intercultural Citizenship Education in the Language Classroom. In: DAVIES, Ian; HO, Li-Ching; KIWAN, Dina; PECK, Carla L.; PETERSON, Andrew; SANT, Edda; WAGHID, Yusef (eds.). **The Palgrave handbook of global citizenship and education**. Palgrave Macmillan: London, 2018b, p. 489-506.

PORTO, Melina; HOUGHTON, Stephanie Anne; BYRAM, Michael. Intercultural citizenship in the (foreign) language classroom. **Language Teaching Research**, v. 22, n. 5, 484-498, 2018.

SEIDLHOFER, Barbara. Closing a conceptual gap: The case for a description of English as a Lingua Franca. **International Journal of Applied Linguistics**, v. 11, n. 2, 133-158, 2001.

SEIDLHOFER, Barbara. **Understanding English as a lingua franca**. Oxford: Oxford University Press, 2011.

SIFAKIS, Nicos; BAYYURT, Yasemin. English as a lingua franca and English as a lingua franca-aware pedagogy. In: SELVI, Ali Fuad.; GALLOWAY, Nicola (eds.). **The Routledge handbook of teaching English as an international language**. New York & London: Routledge, 2025, p. 126-139.

SIFAKIS Nicos C.; LOPRIORE, Lucilla; DEWEY, Martin; BAYYURT, Yasemin; VETTOREL, Paola; CAVALHEIRO, Lili; SIQUEIRA, Domingos Sávio Pimentel; KORDIA, Stefania. ELF-awareness in ELT: Bringing together theory and practice. **Journal of English as a Lingua Franca**, v. 7, n. 1, 155-209, 2018.

SIQUEIRA, Domingos Sávio Pimentel. English as a lingua franca and ELT materials: Is the "plastic world" really melting? In: BAYYURT, Yasemin; AKCAN, Sumru (eds.). **Current perspectives on pedagogy for English as a lingua franca**. Berlin: De Gruyter Mouton, 2015, p. 239-257.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS
VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.132-152

BETWEEN GRAMMARS AND BODIES:
RETHINKING ENGLISH AS A LINGUA FRANCA THROUGH ANTIRACIST LANGUAGE EDUCATION

ENTRE GRAMÁTICAS E CORPOS: REPENSANDO O INGLÊS COMO LÍNGUA FRANCA ATRAVÉS DA EDUCAÇÃO LINGUÍSTICA ANTIRRACISTA

John Fiorese[1]

ABSTRACT: This article explores English as a Lingua Franca (ELF) through the lens of antiracist language education, challenging the persistent idealization of the native speaker and the linguistic norms rooted in whiteness. Drawing on decolonial theory and racial literacy, the paper examines how racialized bodies are marginalized in English language teaching (ELT) practices, revealing the entanglement of language, power, and identity in second language teacher education (SLTE). The discussion foregrounds the epistemic resistance enacted by teachers and learners who disrupt hegemonic discourses and legitimize diverse linguistic repertoires. By interrogating the symbolic inclusion of racialized identities in teaching materials and curricula, the article highlights the limitations of superficial diversity and calls for structural transformation in ELT. It argues that ELF-informed teacher education must critically engage with issues of race, coloniality, and linguistic justice to foster equitable pedagogical practices. The paper also reflects on the implications of profiling the ELF-informed teacher of English, emphasizing the need for transcultural awareness, multilingual sensitivity, and a commitment to dismantling racial hierarchies in language education. Ultimately, this contribution seeks to enrich the ongoing debate on ELF and SLTE by proposing a framework that integrates racial literacy into the professional development of English language teachers.
Keywords: English as a Lingua Franca (ELF), Racial Literacy, Second Language Teacher Education (SLTE).

RESUMO: Este artigo explora o inglês como língua franca (ILF) sob a perspectiva da educação linguística antirracista, desafiando a persistente idealização do falante nativo e as normas linguísticas enraizadas na branquitude. Com base na teoria decolonial e no letramento racial, o texto examina como corpos racializados são marginalizados nas práticas de ensino de inglês (ELT, em inglês), revelando o entrelaçamento entre linguagem, poder e identidade na formação de professores de línguas (SLTE, em inglês). A discussão destaca a resistência epistêmica promovida por docentes e aprendizes que rompem com discursos hegemônicos e legitimam repertórios linguísticos diversos. Ao

[1] PhD student in Linguistic Studies. Universidade Federal do Paraná, Brazil. Email: johnfiorese@gmail.com.

interrogar a inclusão simbólica de identidades racializadas em materiais didáticos e currículos, o artigo evidencia as limitações da diversidade superficial e propõe uma transformação estrutural no ensino de inglês. Argumenta-se que a formação docente informada por ILF deve engajar-se criticamente com questões de raça, colonialidade e justiça linguística para promover práticas pedagógicas equitativas. O texto também reflete sobre as implicações de se traçar o perfil da/o professor/a de inglês informada/o por ILF, enfatizando a necessidade de consciência transcultural, sensibilidade multilíngue e compromisso com o desmantelamento das hierarquias raciais na educação linguística. Em última instância, esta contribuição busca enriquecer o debate atual sobre ILF e formação de professoras/es de línguas ao propor um modelo que integra o letramento racial ao desenvolvimento profissional de professoras/es de inglês.
Palavras-chave: Inglês como Língua Franca (ILF), Letramento Racial, Formação de Professores de Línguas (SLTE).

INTRODUCTION

English language education is deeply entangled with colonial histories, racial hierarchies, and epistemic exclusion. As English continues to function as a global lingua franca, its pedagogical frameworks often reproduce ideologies that privilege whiteness and native-speaker norms. This article engages with English as a Lingua Franca (ELF) through the lens of antiracist language education, arguing that Second Language Teacher Education (SLTE) must confront the racialized structures embedded in its practices and discourses.

To ground this inquiry, and in order to confront epistemological racism and decolonize scholarly knowledge (Kubota, 2020), I agree with Diniz de Figueiredo and Martinez (2019, p. 4) when they state that "by truly assuming who we are and exposing how we localize other scholars and their theories, we might be able to shift the universality of white Eurocentric knowledge." In other words, we should make our loci of enunciation clear. For this reason, I bring myself to the fore with the objective of expressing where the knowledge I produce comes from. I am a white man from southern Brazil. My parents are smallholder farmers and I spent my childhood, adolescence and early adulthood with them and my three sisters in the countryside, in a neighborhood of Italian descendants, a community I am part of. I write about antiracist education herein from a white locus. Even if my family's economic circumstances were not the best, I acknowledge all the privileges I have had for being white. My engagement with epistemic justice started when I began to question some of the universalized ways of social

interaction within my community. I observed incoherences between the ways people spoke about Black individuals, and the ways they actually behaved in specific relational contexts. Whereas everyday discourse was usually framed in friendly terms, some implicit boundaries emerged regarding the types of relationships considered acceptable, particularly in romantic contexts. These contradictions made me realize that there was a hierarchization of human beings based on ethnicity in that context. Such dynamics are not confined to this local setting, but they mirror global patterns of exclusion, such as demonstrated by Quijano:

> Social relations founded on the category of race produced new historical social identities in America – Indians, blacks, and mestizos – and redefined others. Terms such as *Spanish* and *Portuguese*, and much later *European*, which until then indicated only geographic origin or country of origin, acquired from then on a racial connotation in reference to the new identities. Insofar as the social relations that were being configured were relations of domination, such identities were considered constitutive of the hierarchies, places, and corresponding social roles, and consequently of the model of colonial domination that was being imposed. In other words, race and racial identity were established as instruments of basic social classification. (Quijano, 2000, p. 534).

The classification pointed out by Quijano has several impacts on widespread concepts and the way we understand the universe. In other words, the racial hierarchization of human beings established by coloniality forms the dominant cosmology that produces the valid relations that may be established in the modern world. It happens through racialization which is "the process that dehumanizes, the processes of dehumanization that reduce people by putting them in situations and relations that stripe them of their humanity." (Veronelli, 2015, p. 113).

Within the broader field of SLTE, questions of racialization and the hierarchization of Englishes have long shaped how teachers and learners are positioned. Traditional approaches often reproduce native-speakerism and privilege standardized forms of English, reinforcing racial and linguistic hierarchies. While ELF scholarship has challenged the dominance of native norms, it has rarely engaged directly with the racialized dimensions of these hierarchies. This paper seeks to bridge that gap by examining how racialization, epistemic justice, and market dynamics intersect in SLTE. By linking ELF critique to racial literacy, the discussion highlights how teacher education can move beyond symbolic inclusion and address the structural inequities that sustain coloniality in language education.

Having said that, there is no need to say that coloniality affects all realms of existence, therefore, SLTE may also be analyzed by means of a decolonial look. The first aspect that could be taken into consideration is that even if I talk about '*second* language', I am aware that "*languages*, *conceptions of languageness* and the *metalanguages* used to describe them are inventions." (Makoni; Pennycook, 2007, p. 1). As a field of inquiry, SLTE studies processes linked to the way language teachers become teachers, yet the word *second* is inserted in the colonial idea that languages have boundaries and are completely separate entities. As Makoni and Pennycook (2007, p. 1) state, "languages were, in the most literal sense, invented, particularly as part of the Christian/colonial and nationalistic projects in different parts of the globe." Racialization plays a key role in separating languages and human beings and classifying them into real or lesser.

Drawing on decolonial theory and racial literacy, this paper critiques the native speaker ideology and its entanglement with whiteness, neoliberalism, and linguistic exclusion. It explores how racialized bodies are marginalized in English language teaching (ELT), and how symbolic inclusion often masks deeper structural inequities. Through the concept of ELF *feito no Brasil* (Duboc, 2019; Duboc; Siqueira, 2020), the discussion centers the body as a site of knowledge and resistance, challenging the structuralist separation of language from identity.

The article argues that SLTE must integrate racial literacy and decolonial pedagogy to prepare ELF-informed teachers who are critically aware of how race, power, and language intersect. It proposes a framework for profiling such teachers, emphasizing the need for transcultural awareness, multilingual sensitivity, and a commitment to dismantling racial hierarchies in language education. Ultimately, this contribution seeks to enrich the ongoing debate on ELF and SLTE by reimagining English as a site of epistemic resistance and pedagogical transformation.

DELINEATING KEY CONCEPTS

This text draws on several interrelated but distinct frameworks, namely, antiracist language education, racial literacy, critical language education and decolonial pedagogy. While these terms share a commitment to challenging inequities in language teaching, they are not synonymous. Defining their meanings and relationships is essential to avoid conceptual overlap and to strengthen coherence.

- Antiracist language education refers to pedagogical practices that actively confront racism in language teaching and learning. It emphasizes dismantling racial hierarchies in classrooms and curricula, ensuring that linguistic diversity is valued rather than marginalized.
- Racial literacy is a specific competence within antiracist education. It is the ability to recognize, analyze, and respond to racial structures and hierarchies. It equips teachers and learners to identify how race shapes linguistic legitimacy and to intervene against inequitable practices.
- Critical language education situates language teaching within broader social struggles, highlighting how language can both reproduce and resist inequality. It provides the overarching critical orientation that connects linguistic practices to issues of power, identity, and justice.
- Decolonial pedagogy foregrounds the dismantling of colonial epistemologies and the validation of marginalized knowledges. It challenges Eurocentric universals and insists on pluriversal approaches that recognize diverse loci of enunciation.

Taken together, these frameworks inform the analysis in this text. Racial literacy is proposed as a lens within SLTE, antiracist language education provides the pedagogical orientation, critical language education situates the work in broader struggles, and decolonial pedagogy anchors the epistemological stance.

1 INCLUSION, MARKET, AND THE PERSISTENCE OF COLONIALITY

The repetition of discourses that subordinate linguistic forms diverging from whiteness becomes internalized even by individuals whose own linguistic performances are marginalized. This mirrors what Maldonado-Torres (2007, p. 243) describes about coloniality: “as modern subjects we breath coloniality all the time and everyday.” Resistance to these processes begins with identifying the various colonial discourses that constitute us. As Gomes (2025, p. 10) states, “resistance lies in the (re)cognition of diverse discursive strategies and languages, since the primary form of control is discourse.”[2] Beyond resisting coloniality, true change occurs through the interruption of these logics.

[2] All citations were translated to English by the author. Original in Portuguese: “a resistência está no (re)conhecimento de diversas estratégias discursivas e de linguagens, uma vez que a principal forma de controle é o discurso”.

However, interruption does not happen solely at the subjective level. As Colaço and Alencar (2016, p. 86) argue, "the 'de-alienation' of Black individuals does not occur only in the subjectivity impregnated by colonialism, but through the transformation of their objective and material conditions"[3]. Without objective and material change, no system of oppression can be dismantled.

In relation to English, beyond the discursive system that continually legitimizes an exclusionary standard, there are economic forces tied to major publishing houses that sell these discourses in textbooks used worldwide. Within a neoliberal logic, economic interests focus solely on profit, disregarding the material conditions that hierarchize social groups. The inclusion of Black, Indigenous, and non-Western characters in teaching materials may appear to diversify representation, but it does not interrupt exclusionary logics. When analyzing the presence of these groups in textbooks, it becomes evident that this is often market-driven inclusion, where marginalized groups generate profit for publishers but are still conditioned to engage with language through exclusionary frameworks. It reveals itself as a colonial strategy of adding diverse people to a discourse that validates hegemonic forms while subjugating both racialized or minoritized linguistic expressions and the same people it claims to include.

While the inclusion of diverse characters may signal a positive attitude toward mitigation of inequities, it often remains symbolic. Without structural changes in how language is taught and assessed, such inclusion risks becoming a market strategy rather than a pedagogical commitment. True transformation requires rethinking whose language practices are validated and how curricula can dismantle, rather than reproduce, colonial hierarchies, as they so often do. ELF helps with this transformation when it legitimizes learners' practices and states that meaning is built into each interaction (Jordão, 2023). If the way meaning is produced necessarily needs a context, textbooks need more than just images representing oppressed minoritized groups, but stories that express their struggles.

SLTE is pivotal to deconstruct such logics. While textbooks continue to tokenize diversity, the responsibility of breaking with this cycle of working through superficiality relies on language teachers. Critical racial literacy needs to be encouraged by means of

[3] Original in Portuguese: "a 'desalienação' da pessoa negra não se dá apenas na subjetividade impregnada de colonialismo, mas na transformação de suas condições objetivas e materiais".

questioning possible problems such as the mere presence in textbooks of people who are different from the white standard without much thought on their struggles, culture, linguistic characteristics, or constructed illegitimacy. SLTE must also make teachers aware that they will never be able to handle all the different possibilities regarding accents in English that exist in the world, yet they should know that irrespective of what they know, all possibilities are legitimate, given their status in certain communities throughout the planet. SLTE should also make explicit the fact that standard language forms are connected to a privileged white group, and that disrupting this association first requires critical awareness.

Moving beyond symbolic gestures toward a linguistic racial-informed stance requires an approach that is not based on deficit. In language teaching/learning, deficit is usually described as a lack of vocabulary and/or the ability to produce syntactic constructions that are considered standard. Deficit itself is racialized, since having a "perfect" English means being able to write and speak the white standard. Through SLTE, it is possible to shift this deficit to unequal relationships such as ELT materials that do not respond to the constant challenges lived by certain populations on a daily basis. This awareness helps teachers recognize major acts of global violence, and also the microaggressions that may occur in classroom settings. Critically assessing the world helps with the interruption of injustices perpetuated by coloniality, and SLTE is key to form teachers with such an awareness.

The persistence of coloniality in market-driven inclusion demonstrates how diversity is often commodified without dismantling the hierarchies that sustain exclusion. These dynamics reveal that symbolic gestures of representation do not interrupt the deeper structures of inequality. Instead, they reinforce the privileging of certain linguistic forms and bodies. This same logic is evident in the constructions of the native speaker ideal, where whiteness operates as the unmarked standard and racialized repertoires are marginalized. Moving from the market's commodification of diversity to the ideological construction of nativeness allows us to see how coloniality permeates both economic and discursive dimensions of English language teaching.

2 DECONSTRUCTING THE NATIVE SPEAKER AND WHITENESS IN ELF

The colonial logics that shape market-driven inclusion also underpin the construction of the native speaker ideal. Just as diversity is commodified without disrupting hierarchies, the figure of the native speaker reproduces whiteness as the unmarked standard of legitimacy in English. This imagined figure (often associated with white, middle-class, heterosexual identities) functions not only as a linguistic benchmark but also as a cultural and racialized construct. In this way, the native speaker becomes a symbol of exclusion, erasing the linguistic and bodily diversity of those who do not conform to the dominant norm. Examining nativeness through the lens of racial literacy reveals how deeply racialization and coloniality are embedded in ELF discourses, and why SLTE must confront these dynamics to foster more equitable pedagogical practices.

The field of ELF began with studies that, to some extent, could be considered structuralist, as they focused on phonological (Jenkins, 2000) and lexicogrammatical (Seidlhofer, 2001) aspects of language. Later on, influenced by the field of World Englishes (WE), the primary focus became the description of varieties spoken in different countries. Over the years, the influence of WE diminished, contributing to a shift in the field. Concepts that were once widely accepted began to be questioned. Examples that have significantly impacted the field include the deconstruction of the native speaker concept and the problematization of linguistic belonging. Jenkins (2015) identifies three distinct phases in ELF research, the most recent of which involves challenges such as translanguaging and discussions of language as a semiotic repertoire without clearly defined boundaries.

The deconstruction of the native speaker concept in ELF can be approached through antiracist language education, as the essence of this concept is based on a fictional figure shaped by a white stereotype. The image of the native English speaker is commonly associated with a white, middle-class American man. This image is often accompanied by others: middle-class neighborhoods with freshly painted houses in “neutral” colors, a heterosexual family with school-aged children, a front yard, surrounding grass, a new car, and an entire imagery constructed through media and discourse about what it means to be a U.S. citizen. The native speaker is the epitome of a national identity essentialized through stereotypes that erase any aspect deemed negative by neoliberalism. In this imagery, there are no scenarios of inequality involving Black, Indigenous, or gender-nonconforming bodies, i.e., those who do not fit the socially imposed heterosexual norm.

Race should always be analyzed as "produced in conjunction with class, gender, sexuality, religion, (trans)national, and other axes of social differentiation" (Alim, 2016, p. 6), so that multiple means of oppression linked to race are carefully examined. The native speaker is an imposition rooted in power relations that erase all other bodily possibilities, marginalizing not only people but also the linguistic forms associated with these social groups.

These racialized constructions of the native speaker also shape how English teachers are educated and evaluated. The idealization of whiteness and 'native-like' proficiency often influences curricula, assessment, and hiring practices. Even when teachers are aware of linguistic differences as legitimate forms, the type of assessment provided by proficiency tests, and how standard their skills must be in order to be hired by certain institutions remain very traditional, as a response to market pressures. Profiling the ELF-informed teacher requires a shift toward racial literacy and critical awareness of how power operates in pedagogical spaces, such as the economic forces that influence their linguistic performances.

SLTE is a space with the potential to challenge racialized norms, preparing ELF-informed teachers who are racially literate. In SLTE, "*knowledge for teaching* must be understood holistically, and the interdependence between *what is taught* and *how it is taught* becomes crucial to both the processes of learning-to-teach as well as the development of teaching expertise." (Johnson; Golombek, 2011, p. 3). As with any type of teacher education programme, we should always pay attention to the possibility of reproducing inequalities that are present in society in SLTE, since our colonial subjective constitutions usually prevent us from seeing beyond the universalized and normalized contexts. ELF awareness is a good step to break cycles of linguistic injustice, since it sheds light on aspects that tend to reproduce linguistic hierarchies in terms of what is considered to be correct and what is not. However, the discussions about ELF usually do not consider the racial aspects that are present in language. For this reason, racial literacy should be inserted in the realm of concerns addressed by ELF, such as ELF should always be present in SLTE.

By exposing how the native speaker ideal reproduces whiteness and delegitimizes racialized repertoires, we see that coloniality is not only discursive but pedagogical. These hierarchies shape how teachers are trained, how learners are evaluated, and how

legitimacy is assigned in classrooms. For SLTE, this means that confronting native-speakerism is not optional but essential, since teacher education must prepare educators to recognize the racialized foundations of linguistic hierarchies and to challenge them in practice. Linking ELF critique with racial literacy thus provides a pathway for SLTE to move beyond the reproduction of exclusionary norms and toward the cultivation of pedagogies that validate diverse repertoires and dismantle racialized structures.

3 ENGLISH, POWER, AND EPISTEMIC RESISTANCE

There is an inextricable relationship between body and language, as they mutually constitute each other in social practices. A crucial aspect, however, is that the discursive construction of race shapes social relations in such a way that skin color is perceived, therefore judged, before any spoken or signed words are enunciated. Thus, the body is also word, text, and discourse. As Gomes (2025, p. 6) affirms, "texts and discourses are not impartial." As a partial discourse, the body demands attention to the privileges attributed to bodies that are socially constructed as neutral and unmarked, namely, white bodies. This social construction of unquestioned privilege enjoyed by white bodies, combined with the tendency to dominate non-white bodies, is referred to as whiteness (Laborne, 2014).

To deconstruct the racist mechanisms that dominate Black, Indigenous, Asian, and other racialized bodies, it is necessary to engage with antiracist language education. Within such an educational approach, racial literacy plays a crucial role. As Bonfim (2023, p. 48) states: "white individuals must develop and/or be engaged in processes of racial literacy and, as a consequence, begin to enact changes in their micro-loci of power and action, contributing, within language teaching, to an antiracist applied Linguistics".[4]

Racial literacy processes not only serve to denounce racial injustice but also raise awareness of the non-neutrality of whiteness's socially, economically, and symbolically privileged positions. These positions manifest in countless ways, including linguistically. Racialized bodies are often viewed through a lens of presumed lack of education or knowledge, with even their syntactic constructions being marginalized. This is evident in standardized English when considering the native speaker myth, whose linguistic

[4] Original in Portuguese: "é preciso que sujeitos brancos(as) desenvolvam e/ou sejam interpelados por processos de letramento racial e que, como consequência disto, passem a efetuar mudanças em seus microlugares de poder e atuação contribuindo, no âmbito do ensino de línguas, para uma Linguística aplicada antirracista.".

constructions align with dominant norms that differ from the linguistic performances of racialized or economically disadvantaged individuals. As Rosa and Flores (2017, p. 5) state, "even when colonized subjects complied with the imposition of European languages, they continued to be positioned as racial Others who would never be fully European – and, by extension, fully human."

These dynamics are especially evident in language assessment, where deviation from white linguistic norms is often penalized. Standardized testing and classroom evaluations tend to privilege dominant accents and syntactic patterns, reinforcing racial hierarchies in language learning. ELF challenges these norms by recognizing linguistic differences as legitimate and communicatively effective, even though it has not attributed several inequities to a racialized dimension. Recognizing race as a structuring factor in perceived "deviations" from linguistic norms (through a lens of racial literacy) opens a pathway to linking such inequities to ELF critique, with SLTE serving as the mediating space for this connection.

Approaching ELF through racial literacy goes beyond legitimizing English learners as individuals with rich linguistic repertoires. It also reveals the power dynamics between white and racialized individuals in social practices involving English. The set of semiotic resources accessed during a linguistic performance may be validated or marginalized depending on its association with racialized bodies. English learners often face the imposition of white linguistic standards, despite the fact that most of the world diverges from these norms. This imposition devalues knowledge, generating frustration and insecurity. Through ELF as an attitude (Haus, 2024), learners are legitimized irrespective of their origins or ethno-racial positions.

SLTE may play an important role in the development of racial literacy in ELF by establishing discussions that consider the stigmatization of linguistic practices produced by racialized populations "regardless of the extent to which these practices might seem to correspond to standardized norms" (Rosa; Flores, 2017, p. 3). Taking this element into consideration in language teacher education is a step toward the assurance of less unjust racial relations involving English, acknowledging that while such interventions can mitigate epistemic injustice, they cannot fully eliminate it within the structures of the modern/colonial world system. Complete elimination of epistemic injustices would require systemic transformation beyond the scope of language education alone.

English, as a named language (Makoni; Pennycook, 2007), that is, as a strictly bounded set of semiotic resources, is commonly associated with hegemonic groups, given its global spread through colonization. When English is labeled as "belonging" to the colonizer, the fluidity of language is overlooked, and linguistic repertoires, formed from a myriad of semiotic resources often associated with different languages, are ignored. When we treat language as social practice (Brahim et al., 2021), we recognize that English is not merely a vehicle for white-hegemonic ideals of global elites, but it also allows resistance and connection among groups and individuals who are racially subalternized by colonial power structures. In this way:

> English can provide access to knowledge and exchanges with thinkers around the world who share similar struggles and theoretical-epistemological paradigms. (...) It is possible to appropriate English, even as an ideological instrument of Western white consumer culture, and reframe it as a language of resistance to dominant ideologies, a language of denunciation against human rights violations, and a language of existence amid the logic of extermination targeting those who reject neoliberal ideology and expose its violence. (Mulico; Costa, 2021, p. 1277)[5].

Discourses surrounding the native speaker are tied to the very construction of English as a language, establishing a pattern that disseminates white ways of pronouncing words, structuring ideas, and being/acting in the world. Racial literacy offers a way to reflect on these aspects, "as one of the means to denaturalize racism among white individuals" (Bonfim, 2023, p. 48)[6]. The racism embedded in the native speaker concept and hegemonic discourses about English must be exposed as mechanisms that uphold privileges linked to whiteness. This maintenance occurs not only through the defense of white norms as correct but also through the lack of critical engagement with the privileges that these norms generate to whiteness. As Borges (2021, p. 832) states, "silence is a point of attention in the performativity of whiteness because it is performative of racism, in the complacency of the narcissistic pact (...), understood as the disguised white complicity

[5] Original in Portuguese: "a língua inglesa pode possibilitar acesso a conhecimentos e trocas de saberes com pensadores/as do mundo inteiro que compartilham das mesmas pautas de luta e paradigmas teórico-epistemológicos. (...). é possível nos apropriar do inglês, ainda que instrumento ideológico de consolidação da cultura de consumo ocidental branca das elites econômicas, e ressignificá-lo como língua de resistência às ideologias dominantes, língua de denúncia contra as violações de direitos humanos e de existência em meio à lógica do extermínio de quem não adere à ideologia neoliberal e denuncia suas violências".

[6] Original in Portuguese: "como uma das maneiras de desnaturalização do racismo por parte das branquitudes".

that guarantees privileges"[7]. Silence regarding the privileges of whiteness is itself performative of racism, as it ensures the perpetuation of those privileges.

The critical racial literacy proposed by Bonfim can be understood as a component of critical language education, which is "an approach that aims not only at language teaching but also at developing a critical awareness of language use and its social implications" (Gomes, 2025, p. 15)[8]. Paying attention to language through a critical language education lens means recognizing that it "can both perpetuate and challenge social inequalities" (Gomes, 2025, p. 15)[9], bringing us back to English. Performing English does not necessarily perpetuate inequality; it can also challenge it.

Beyond problematizing the native speaker model, ELF scholarship has begun to question linguistic belonging itself. Rooted in a conception of language as a strictly bounded entity, the paradigm that came before the criticism tended to separate languages as properties of specific groups, a view shaped by the construction of nation-states in the 19th century. Sets of semiotic resources not associated with English were viewed solely as the language of the other, rather than as sets of socially enacted semiotic elements that may be incorporated into any individual's linguistic repertoire. As Gomes (2025, p. 4) affirms, "language is shaped by social, historical, cultural, and ideological aspects, not just structural ones."[10] The structuralist discourses that describe languages as codes reduce English to structural components. This view served both to separate languages and to elevate English as superior, linked to development and prosperity. If languages were not treated as separate entities, it would be impossible to hierarchize them in ways that allow whiteness to enforce or perpetuate its privileges.

The critiques raised by ELF scholarship in its early stages did not address race. There was a questioning of models and linguistic belonging, but no commentary on how these elements contributed to the maintenance and perpetuation of racism. This body-centered critique emerges in Brazil through decoloniality, in a theoretical effort known as ELF *feito no Brasil*, where *feito no Brasil* means *made in Brazil* (Duboc, 2019). According

[7] Original in Portuguese: "o silêncio é ponto de atenção na performatividade da branquitude porque é performativo de racismo, na complacência do pacto narcísico (...), entendido como a cumplicidade branca dissimulada que garante privilégios".

[8] Original in Portuguese: "uma abordagem que visa não apenas o ensino de línguas, mas também o desenvolvimento de uma consciência crítica sobre o uso da língua(gem) e suas implicações sociais.".

[9] Original in Portuguese: "pode tanto perpetuar quanto desafiar desigualdades sociais".

[10] Original in Portuguese: "a língua se configura a partir de aspectos sociais, históricos, culturais, ideológicos e não apenas estruturais".

to Duboc and Siqueira (2020, p. 234), the expression ELF *feito no Brasil* "attempts to stress the expanding notion of ELF by contemporary Brazilian scholars who have put greater emphasis on the critical and political nature of English and the process of learning and teaching the language in the Brazilian context" (Duboc; Siqueira, 2020, p. 234).

Thinking about ELF in Brazil means aligning with the understanding that "the body that learns languages is also a body constituted (and in constant reconstitution) by social identities of gender, whether a non-binary body, or a body constituted/performed by multiple social identities of race, gender, and sexualities" (Gomes, 2025, p. 9)[11]. Gomes invites us to consider language teaching through the lens of critical language education, i.e., a linguistic teacher education which is responsive to the social demands that arise in literacy practices and events. Linking ELF to this approach means reflecting on aspects that go beyond appearances and immediate accessibility. It means looking at the roots of problems involving English to expose structural issues such as misogyny and racism in society.

ELF has problematized the illegitimacy of non-standard forms since early stages, assessing them as completely possible and adequate, however, the racial factor which establishes its illegitimacy at first place is left aside. Other dimensions intersect with it, such as class and gender, producing multilayered minoritized forms that endure the pressure of normative standards from multiple directions. English teachers and learners will always have diverse racial and cultural backgrounds and those will be reflected in the linguistic forms they produce in English. These linguistic forms are characterized by non-standardized features that suffer multiple pressures related to race, class and/or gender, nevertheless, these features are usually erased or just considered wrong due to white standards which are disguised as neutral and universal. Through the purported universality of white standards for English, body is disregarded as an aspect that is not connected to mind.

In a decolonial project, the theoretical effort of ELF *feito no Brasil* seeks to contribute to the deconstruction of the dualism between body and mind proposed by Descartes. As an alternative to the coloniality of power, knowledge, and being, ELF *feito no Brasil* emerges as an epistemic stance (Fiorese, 2025), or, expanding on that, an onto-epistemic

[11] Original in Portuguese: "o corpo que aprende línguas é também um corpo constituído (e em constante processo de reconstituição) de identidades sociais de gênero, ou é um corpo não binário, ou é um corpo constituído/performatizado por múltiplas identidades sociais de raça, de gênero, de sexualidades.".

stance. Within this framework, the body plays a crucial role, as "our bodies are invested by and within power relations, since the material and symbolic presence of the body in speech acts imposes itself on linguistic effects" (Bonfim, 2016, p. 17)[12]. The validity of an utterance, whether spoken or signed, is determined by the body that enunciates it. A black, female, LGBTQIAPN+, disabled body, or one that intersects such identities, is often sufficient for an utterance to be invalidated. In the case of English, syntactic constructions, vocabulary, or accents associated with these groups are frequently dismissed, rendering them linguistically marginalized.

If language exists as social practice, it cannot be separated from the identities of its speakers. "The term identity must be linked to the body; that is, identities are corporeal (...) if, on the one hand, there are no identities without bodies, on the other, there are no texts without bodies" (Bonfim, 2016, p. 19)[13]. Identities are constituted through language and, as Bonfim affirms, are corporeal, since identity cannot exist outside the body. When Bonfim states that there are no texts without bodies, he critiques the supposed neutrality of science. Knowledge is always situated in the bodies of those who produce it, yet colonial efforts persist in separating subjects from knowledge, as if no trace of subjectivity was involved in its production.

A similar phenomenon occurs with English, where constant attempts are made to detach the language from its speakers, transforming it into a structure that stands above them. Phrases like "the rule doesn't allow this" or "that's incorrect according to grammar" are common, yet we know that rules and grammar only emerged after oral practices. The very compilation of oral rules into books was based on patterns spoken by hegemonic groups, subordinating all other linguistic forms. This produces a type of non-existence, where discourse neutralizes the language of the oppressor while simultaneously deauthorizing the language of the oppressed. What the oppressed speak ends up as "non-existent", simply because it is absent from grammar books.

4 PROFILING THE ELF-INFORMED TEACHER: TOWARD RACIAL LITERACY IN SLTE

[12] Original in Portuguese: "nossos corpos são investidos pelas e nas relações de poder, pois a presença material e simbólica do corpo no dizer (ato de fala) é uma marca que se impõe no efeito linguístico.".
[13] Original in Portuguese: "O termo identidade deve estar vinculado ao corpo, ou seja, identidades são corpóreas (...) se por um lado não existem identidades sem corpos, por outro, não existem textos sem corpos."

The ELF-informed teacher must be equipped not only with linguistic flexibility but also with racial literacy and decolonial awareness. This profile challenges traditional notions of neutrality and embraces the political nature of language teaching. Teachers should be educated to recognize how race, power, and identity shape classroom interactions and to foster inclusive practices that validate diverse repertoires. Pre-service teachers and in-service teachers might react differently to these discussions, since the former are still in the process of establishing their practices, whereas the latter already have their ways of working. Constructing concepts and perceptions from scratch is usually easier than deconstructing and reconstructing them in different ways, but even in this way:

> the introduction of an ELF-aware perspective in English language teaching and teacher education may represent a challenge. English language teaching is linked to an epistemological construct whereby learners, teachers, teacher-educators and publishers rely on deeply held traditions and beliefs. ELF is not a fixed, predetermined entity, it is a way of seeing language, and as such it cannot just be added as a course component in traditional ELT lessons or in a teacher education course. (Sifakis *et al*. 2018, p. 162).

Teacher-educators should be aware of these challenges in SLTE, slowly building concepts that point to a critical view on language. When teachers are learning about teaching practice, they should know that "languages are intrinsically unstable, so usage is always variable" (Seidlhofer, 2008, p. 33.2), and also that norms "are continually in flux – which is why they are so difficult to define." (Seidlhofer, 2008, p. 33.2). At the same time, they should be able to understand the intricate connections that language has with race, opening up a decolonial view on it. Even though languages contain a myriad of norms, those deemed valid are typically aligned with white standards. As Veronelli (2015, p. 119) points out, "the classification of people into superior and inferior races was accompanied by thinking of the expressive tools that they have also in terms of superiority and inferiority. (...) *only* the colonizers have language in the full sense".

In order to break this cycle, SLTE should teach the decolonial pedagogy composed by the triad identify-interrogate-interrupt coloniality (Souza; Duboc, 2021). Teachers must learn how to question established situations and norms and convey this to their students. Even if we have the pressure of teaching standards, we should always mention the onto-epistemic stance in which they are inscribed, showing that just knowing linguistic standards themselves does not necessarily lead to effective communication. The

standards impact people's lives, especially racialized ones, so it is important that teachers know about the coloniality of language and that an act of delinking (Mignolo, 2007) is necessary. According to Mignolo (2007, p. 453):

> de-linking presupposes to move toward a geopolitics of knowledge that on the one hand denounces the pretended universality of a particular ethnicity (body politics), located in a specific part of the planet (geo-politics), that is, Europe where capitalism accumulated as a consequence of colonialism. De-linking then shall be understood as a de-colonial epistemic shift leading to other-universality, that is, to pluri-versality as a universal project.

Understanding the grammars of coloniality helps us to go beyond the teaching of normative grammar or 'native-like' pronunciation without reflection on the injustices that standard linguistic models reproduce. ELT practices will only benefit from ELF and critical racial literacy, since teachers are able to work in ways that promote social justice, going closer to what Mignolo called "pluri-versality". To be ELF-aware through racial literacy is to be transculturally aware; it is to have multilingual sensitivity to students' linguistic repertoires without forgetting that coloniality is always around us, so that we should be cautious not to reproduce or reinforce given practices that help minoritize and oppress certain groups of people.

5 CONCLUDING REMARKS

Rethinking English as a Lingua Franca through antiracist language education demands a profound shift in how we conceptualize language, identity, and pedagogy. This paper has argued that ELF must move beyond its descriptive origins to embrace a decolonial stance, one that recognizes the body as central to linguistic legitimacy and challenges the racialized norms embedded in ELT. Language is not a neutral tool; it is a site of struggle, shaped by histories of colonialism and systems of power that continue to marginalize certain voices while privileging others.

The persistence of coloniality in language education is evident in three interconnected dimensions. First, *racialization*: linguistic 'deviations' are often judged through racialized lenses that delegitimize repertoires associated with marginalized communities. Second, *epistemic justice*: these judgments deny the validity of knowledge produced by racialized speakers, reinforcing hierarchies of who is allowed to "own" English. Third, *market dynamics*: diversity os commodified in textbooks and curricula,

where symbolic inclusion generates profit but rarely disrupts exclusionary logics. Taken together, these dimensions reveal how coloniality operates simultaneously at the discursive, epistemic, and economic levels of ELT.

The idealization of native speakerism, the commodification of diversity, and the deficit framing of non-standard linguistic forms are structural dynamics that reflect a broader epistemological order that privileges whiteness, and Eurocentric norms as the default. In this context, SLTE must respond not with superficial reforms but with a deep commitment to cultivating racial literacy. This involves educating teachers to identify, interrogate, and interrupt the colonial logics of exclusion that permeate language education, i.e. racialization in linguistic hierarchies, epistemic injustices that delegitimize certain repertoires, and market-driven forms of inclusion that reproduce colonial logics.

Profiling the ELF-informed teacher thus requires envisioning educators who are linguistically flexible, politically engaged, and critically aware of how race, power, and economics intersect in classrooms. These teachers understand that language is always situated, always embodied, and always implicated in broader social hierarchies. They are prepared to challenge the myth of linguistic neutrality and to foster pedagogies that validate diverse repertoires and resist the reproduction of inequality. Such educators recognize that teaching English is never just about grammar or vocabulary, but also about whose knowledge counts, whose voices are heard, and whose identities are affirmed.

Through the lens of ELF *feito no Brasil* and the concept of pluri-versality, this paper has proposed a framework for teacher education that validates diverse linguistic practices and foregrounds epistemic resistance. This framework insists that English, when reclaimed through critical racial literacy, can become a language of solidarity, denunciation, and transformation. It can serve as a bridge between communities, at the same time that it allows for naming injustice, and imagining *otherwise*. The paper also demands that SLTE move beyond symbolic gestures toward structural change, preparing teachers to navigate the complexities of race, power, and language conscientiously.

Moreover, this work is ongoing. Coloniality is not a relic of the past; it is a living structure that adapts and persists. As such, antiracist language education must be dynamic, reflexive, and responsive to the evolving realities of learners and teachers alike. It must be rooted in local contexts while remaining attuned to global struggles for justice. The project of rethinking ELF is, ultimately, a project of reimagining the very foundations

of language education, toward a future where all bodies, all voices, and all ways of knowing are recognized as legitimate and valuable.

In this spirit, the call to integrate racial literacy into ELF and SLTE is not merely academic, but ethical. It is a call to educators, researchers, and institutions to take responsibility for the role language plays in shaping our world. It points to a future where English language teaching is not a site of exclusion but a space of epistemic plurality, transcultural awareness, and social justice. It is a call to action, to solidarity, and to hope.

REFERENCES

ALIM, H. Sami. Introducing raciolinguistics: Racing Language and Languaging Race in Hyperracial Times. In: ALIM, H. Sami; RICKFORD, John R.; BALL, Arnetha F. **Raciolinguistics: How language shapes our ideas about race**, Oxford University Press, 2016, p. 1-30.

BONFIM, Marco Antonio Lima do. Linguagem e identidade: o lugar do corpo nas práticas identitárias raciais. **Revista Linguagem em Foco**, v. 8, n. 2, p. 11-22, 2016.

BONFIM, Marco Antonio Lima do. Linguística aplicada e o lugar da educação antirracista no ensino de língua portuguesa: decolonialidade em perspectiva negra. In: Sibaldo, Marcelo Amorim. (org.). **Ensino de línguas**: propostas e relatos de experiência. São Paulo: Blucher, 2023. p. 39-62.

BORGES, Thais Regina Santos. Branquitude e epistemologia antirracista: por uma linguística aplicada efetivamente crítica. **Trabalhos em Linguística Aplicada**, v. 60, n. 3, p. 826-840, 2021.

BRAHIM, Adriana Cristina Sambugaro de Mattos; FERNANDES, Alessandra Coutinho; BEATO-CANATO, Ana Paula Marques; JORDÃO, Clarissa Menezes; DINIZ DE FIGUEIREDO, Eduardo Henrique; MARTINEZ, Juliana Zeggio. **A linguagem na vida**. Campinas: Pontes Editores, 2021.

COLAÇO, Soraia; ALENCAR, Claudiana Nogueira de. A relação linguagem e racismo nas cartografias do currículo de uma escola pública. **Revista Linguagem em Foco**, v. 8, n. 2, p. 77-88, 2016.

DINIZ DE FIGUEIREDO, Eduardo Henrique; MARTINEZ, Juliana. The locus of enunciation as a way to confront epistemological racism and decolonize scholarly knowledge. **Applied Linguistics**, v. 42, n. 2, p. 355-359, 2021.

DUBOC, Ana Paula Martinez. Falando francamente: uma leitura bakhtiniana do conceito de "inglês como língua franca" no componente curricular língua inglesa da BNCC. **Revista da ANPOLL**, v. 1, n. 48, p. 10-22, 2019.

DUBOC, Ana Paula; SIQUEIRA, Sávio. ELF *feito no Brasil*: expanding theoretical notions, reframing educational policies. **Status Quaestionis**, v. 2, n. 19, p. 231-258, 2020.

FIORESE, John. ELF feito no Brasil: reflecting glocally about knowledge validity in the epistemic Global South. **Arboles y Rizomas**, v. 7, n. 1, p. 84-95, 2025.

GOMES, Rosivaldo. Por uma educação linguística crítica, cidadã e decolonial na formação com professores/as e no ensino de Língua Portuguesa. **Revista da Anpoll**, v. 56, p. 1-17 (e1975), 2025.

HAUS, Camila. **Reframing assessment as dialogical reflexivity in English language teaching**. 2024. (Doctoral dissertation) - Universidade Federal do Paraná, Setor de Ciências Humanas, Programa de Pós-Graduação em Letras. Available at: https://acervodigital.ufpr.br/xmlui/handle/1884/88335. Access on: 28 apr. 2025.

JENKINS, Jennifer. **The phonology of English as an international language**. Oxford University Press, 2000.

JENKINS, Jennifer. Repositioning English and multilingualism in English as a Lingua Franca. **Englishes in Practice**, v. 2, n. 3, p. 49-85, 2015.

JOHNSON, Karen E.; GOLOMBEK, Paula R. A sociocultural theoretical perspective on teacher professional development. In: Johnson, Karen E.; Golombek, Paula R. **Research on second language teacher education**. Routledge, 2011. p. 15-26.

JORDÃO, Clarissa Menezes. A case for ELF feito no Brasil. **ELT Journal**, v. 77, n. 3, p. 348-356, 2023.

KUBOTA, Ryuko. Confronting epistemological racism, decolonizing scholarly knowledge: Race and gender in applied linguistics. **Applied Linguistics**, v. 41, n. 5, p. 712-732, 2020.

MAKONI, Sinfree.; PENNYCOOK, Alastair. Disinventing and reconstituting languages. In: Makoni, Sinfree; Pennycook, Alastair. (org.). **Disinventing and reconstituting languages**. Clevedon, Reino Unido: MPG Books Ltd, 2007, p. 1-41.

MALDONADO-TORRES, Nelson. On the coloniality of being: Contributions to the development of a concept. **Cultural studies**, v. 21, n. 2-3, p. 240-270, 2007.

MIGNOLO, Walter D. Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality. **Cultural studies**, v. 21, n. 2-3, p. 449-514, 2007.

MULICO, Lesliê V.; COSTA, Patrícia Helena da S. Construindo um currículo decolonial com as vozes do sul: inglês como língua de denúncia contra violações de direitos humanos. **Gragoatá**, v. 26, n. 56, p. 1273-1311, 2021.

QUIJANO, Aníbal. Coloniality of power, eurocentrism, and Latin America, **Nepantla: Views from South**, v. 1, n. 1, p. 533-580, 2000.

ROSA, Jonathan; FLORES, Nelson. Unsettling race and language: Toward a raciolinguistic perspective. **Language in society**, v. 46, n. 5, p. 621-647, 2017.

SEIDLHOFER, Barbara. Closing a conceptual gap: The case for a description of English as a lingua franca. **International journal of applied linguistics**, v. 11, n. 2, p. 133-158, 2001.

SEIDLHOFER, Barbara. Of norms and mindsets. **Australian Review of Applied Linguistics**, v. 31, n. 3, p. 33.1-33.7, 2008.

SIFAKIS, Nicos C. ; LOPRIORE, Lucilla; DEWEY, Martin ; BAYYURT, Yasemin; VETTOREL, Paola; CAVALHEIRO, Lili; SIQUEIRA, Sávio Pimentel; KORDIA, Stefania. ELF-awareness in ELT: Bringing together theory and practice. **Journal of English as a Lingua Franca**, v. 7, n. 1, p. 155-209, 2018.

SOUZA, Lynn Mário Trindade Menezes de; DUBOC, Ana Paula Martinez. De-universalizing the decolonial: between parentheses and falling skies. **Gragoatá**, Niterói, v. 26, n. 56, p. 876-911, 2021.

VERONELLI, Gabriela A. The coloniality of language: Race, expressivity, power, and the darker side of modernity. **Wagadu: A Journal of Transnational Women's & Gender Studies**, v. 13, n. 1, p. 108-134, 2015.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS
VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.153-176

A VYGOTSKIAN APPROACH TO ELF IN THE ENGLISH CLASSROOM

UMA ABORDAGEM VYGOTSKIANA PARA O ILF NA SALA DE AULA DE INGLÊS

Enrico Grazzi[1]

ABSTRACT: Bridging the gap between academic research on English as a lingua franca (ELF) and English language teaching (ELT) has become a major challenge, especially since classroom English has increasingly been examined as a source of insight into complex phenomena such as second language acquisition (SLA) and deviations from standard norms in learners' use of English. Although applied research shows that teachers often adopt a more open attitude towards the emergence of ELF in authentic intercultural discourse, they still tend to resist changes concerning the legitimacy of learners' non-canonical use of English. Many teachers question whether it is truly possible to distinguish clearly between acceptable ELF features and errors that are simply part of the learning process. Furthermore, they often argue that incorporating ELF into classroom practice poses significant challenges for current assessment criteria. I argue that an integrated approach—combining Vygotsky's (1934/1986) sociocultural theory (SCT) with concept-based language instruction (C-BLI) (Lantolf; Poehner, 2014)—can help teachers support learners in conceptualising linguistic notions (e.g., lexicogrammatical categories such as case, number, gender, tense, mood, and aspect) in a scientific rather than intuitive way. This fosters a deeper understanding of language that goes beyond superficial rule-of-thumb knowledge. From this point of view, language awareness entails that students should understand how cognitive concepts are verbalised in similar or different ways through the lexicogrammar systems of their L1 and English.
Keywords: ELF. Sociocultural Theory. Concept-based Language Instruction.

RESUMO: Preencher a lacuna entre a pesquisa acadêmica sobre o inglês como língua franca (ILF) e o ensino da língua inglesa (ELI) tornou-se um desafio crescente. O inglês em sala de aula vem sendo analisado como fonte de conhecimento sobre fenômenos complexos, como a aquisição de segunda língua e os desvios das normas padrão no uso do idioma pelos alunos. Embora pesquisas indiquem que muitos professores adotem uma postura mais aberta em relação ao surgimento do ILF em contextos interculturais

[1] Associate Professor of English Language, Translation and Linguistics, Department of Foreign Languages, Literatures and Cultures, Roma Tre University. enrico.grazzi@uniroma3.it

autênticos, ainda há resistência quanto à legitimidade do uso não canônico do inglês. Questiona-se se é possível distinguir claramente entre traços aceitáveis do ILF e erros típicos do processo de aprendizagem. Além disso, argumenta-se que incorporar o ILF à prática pedagógica desafia os critérios atuais de avaliação. Defendo que uma abordagem integrada, baseada na teoria sociocultural de Vygotsky (1934/1986) e no ensino de línguas baseado em conceitos (C-BLI) (Lantolf; Poehner, 2014), pode auxiliar os professores a apoiar os alunos na compreensão conceitual de noções linguísticas — como caso, número, gênero, tempo, modo e aspecto — de forma científica, não apenas intuitiva. Essa abordagem favorece uma compreensão mais profunda e consciente da linguagem, que transcende o conhecimento superficial. Assim, a consciência linguística implica que os aprendizes compreendam como os conceitos cognitivos se manifestam de maneira semelhante ou distinta nos sistemas lexicogramaticais de sua língua materna e do inglês.
Palavras-chave: ELF. Teoria Sociocultural. Instrução de linguagem baseada em conceitos.

INTRODUCTION

The idea for this article emerged after a discussion with my MA students about two thought-provoking papers on English as a Lingua Franca (ELF), which I regularly use as introductory readings on the topic. Specifically, Swan's (2012) "ELF and EFL: Are they really different?", and Widdowson's (2013) "ELF and EFL: What's the difference? Comments on Michael Swan", both published in the *Journal of English as a Lingua Franca*. My students and I were particularly intrigued by the following statement by Widdowson (p. 193, emphasis added), which raises a fundamental question for ELF scholars concerned with the pedagogical implications of the spread of English:

> The teaching of English will always need to be pedagogically designed and the contexts of classrooms can never replicate contexts of use: they represent different realities. In this respect, ELF and EFL, however it is defined, will always be different. *The question is how these realities can be most effectively related*.

This paper aims to address this challenge by proposing a blended approach to teaching English as a school subject, one that may serve as a convergence point between two seemingly irreconcilable conceptions: English as an encoded, exonormative lexicogrammar system[2], and ELF as a variable, multilingual and multicultural emergent

[2] This is the variety of English that Swan and Widdowson refer to as English as a Foreign Language (EFL).

language. I argue that a Vygotskian approach to second language development—grounded in sociocultural theory (SCT) and concept-based language instruction (C-BLI)—can help bring about the paradigm shift in English language teaching (ELT) that many ELF scholars advocate. In the following sections, I will begin by introducing Vygotsky's SCT and its contributions to the field of second language development. I will then explore the feasibility of integrating ELF into formal education through C-BLI. This will include a brief overview of two SCT-based pedagogical approaches: Systemic Theoretical Instruction (STI) and C-BLI. I will also present a Scheme of a Complete Orienting Basis of an Action (SCOBA) I developed as a conceptual mediational tool to support students in internalising tense–aspect combinations in English. Finally, I will discuss the role of Dynamic Assessment (DA) in meeting the requirements of ELF-aware language pedagogy.

1 SOCIOCULTURAL THEORY AND SECOND LANGUAGE TEACHING/LEARNING

Lev Vygotsky (Orša, 1896–Moscow, 1934) was the pioneer of Sociocultural Theory (SCT), a theory of mind that emphasises the crucial role of the socio-historical context in shaping an individual's thinking and personality. As Poehner and Lantolf (2024, p. 3-4) explain:

> Vygotsky reasoned that humans (adults) must be simultaneously animals and not animals. […] He proposed that what makes us unique thinkers is human culture. […] Most importantly, there is one feature that human cultures have developed that animals and young children lack - the ability to speak. Speaking (we include sign language of Deaf communities, as well as writing or what Vygotsky called, written speech) is the key to the formation of human thinking, or what is called in SCT, *higher psychological functions*; that is consciousness.

Furthermore, individual thinking emerges through inner speech, which originates from social speech and represents the highest achievement of human consciousness. In *Thought and Language*, a milestone of his psychological research, Vygotsky (1934/1986, p. 44) asserts that "the social factor [is] the decisive one in child development." He also refers to Piaget (Vygotsky, 1934/1986, p. 13), one of the first scholars to define development as a characteristic of the learner—specifically, the child:

> Like many another great discovery, Piaget's idea is simple to the point of seeming self-evident. It had greatly been expressed in the words of J. J. Rousseau, which Piaget himself quoted, that a child is not a miniature adult and his mind not the mind of an adult on a small scale. Behind

this truth, for which Piaget provided experimental truth, stands another simple idea -the idea of evolution, which suffuses all of Piaget's studies with a brilliant light.

Drawing on Piaget (1969, p. 256, in Vygotsky, 1934/1986), Vygotsky acknowledges that the external environment—and by extension, the social context—plays a crucial role in shaping the child's psychology: "The influences to which adults subject the child do not imprint themselves upon the child as on a photographic plate; they are assimilated, i.e., 'deformed' by the living being who comes under their sway and they are incorporated into his own substance" (p. 19).

Activities carried out within a social context and mediated by cultural artifacts such as verbal language are a fundamental factor influencing individual development. Unlike Piaget, however, Vygotsky argued that "the psychological function of speech does not emerge suddenly from social speech; rather it passes through an egocentric phase in which its formal appearance is social but its functioning is increasingly psychological" (Lantolf; Thorne, 2006, p. 72). Lantolf and Thorne (2006) also note that, unlike Piaget—who claimed that egocentric speech tends to disappear as children become progressively socialised—Vygotsky believed that "if self-directed speech indeed had a cognitive action, it ought to increase in frequency as children engage in increasingly complex tasks" (p. 72). From a Vygotskian perspective, the child's inner speech consists of pure meaning, which is not yet formally organised. Only when it develops into encoded speech does it become social and externalised as private speech (Flavell, 1966)—that is, a form of intrapersonal communication used to regulate both mental and physical activity. Arievitch and Haenen (2005, p. 155–165) argue that: "Vygotsky's theory emerged out of the social and political context of the first decades of the 20th century and represented a new approach to psychology with tremendous promise." By overcoming the traditional dichotomy between biological and cultural factors, Vygotsky proposed a new psychological framework that integrates both dimensions, wherein development occurs primarily through social relationships and subsequently through mental processes such as *internalisation* (also known as *appropriation*). This refers to the process by which "humans gain control over natural mental functions by bringing externally formed mediating artifacts into thinking activity" (Lantolf; Thorne, 2006, p. 153). In turn, internalisation presupposes the inverse process of *externalisation*, through a simultaneous, integrated relationship in which the social context provides individuals

with semiotic and cultural material that they reorganise and reintegrate into that same context. According to Valsiner (1997, p. 243, in Lantolf; Thorne, 2006, p. 160), "through this process of externalization, immediate person-environment relationships are constantly being reorganized." The acquisition of verbal language is a case in point, effectively illustrating how the dual process of internalisation and externalisation operates. Vygotsky strongly emphasised the interdependence between language as a tool of social mediation and human experience, both of which play a fundamental role in the cognitive development of consciousness. As Sweeney (2023, p. 5) observes, verbal language is not merely "an external means of interacting with other people but also an internal tool for managing [one's] own higher mental functions such as attention, perception, inhibition, memory, and motivation." McCafferty (2020, p. 46) also notes that: "development first appears through social interaction and then psychologically through internalization, a transformative process, leading to the dynamic interaction of society and the individual." Thus, from the perspective of SCT, language is viewed as the primary mediational tool that enables individuals to interact and connect with both themselves and others. Indeed, for Vygotsky (1934/1986, p. 6-7)

> The primary function of speech is communication, social intercourse. When language was studied through analysis into elements, this function, too, was dissociated from the intellectual function of speech. The two were treated as though they were separate, if parallel, functions, without attention to their structural and developmental interrelation. Yet word meaning is a unit of both these functions of speech. That understanding between minds is impossible without some mediating expression is an axiom for scientific psychology. In the absence of a system of signs, linguistic or other, only the most primitive and limited type of communication is possible.

However, as Bier (2015, p. 72) explains, language serves not only a social function but also a psychological one: "as a psychological tool, […] it enables cognitive and metacognitive interaction with one's self: it helps intramental processes which sort, organize and categorize one's individual thoughts and ideas." Consequently, the verbal language acquired by the child becomes an integral part of their thinking and enables them to formulate ideas. Briefly, Vygotsky (1997, p. 88) referred to his research methodology as the "genetic method", as it investigates the genesis of human mental behaviour and higher cognitive functions within a historical context in which the development of consciousness is mediated by cultural affordances, such as "numbers, charts, figures, art, music, and the most powerful and pervasive artifact of all, language"

(Lantolf; Thorne, 2006, p. 26). Given the cultural-historical nature of language—which mediates human consciousness across diverse social contexts—it follows that all natural languages are fundamentally unique and dynamic, as they are shaped by individually and socially constructed *weltanschauungen* (worldviews). By the same token, if observed through the prism of SCT, the natural emergence of ELF as a variable contact language in multilingual and transcultural contexts (e.g., online communication in the age of Globalisation) should be seen as an artifact through which international speakers co-construct a mediational tool. In this way, English is appropriated by its users as they attempt to communicate and simultaneously express their distinct linguacultural identities. As Karimi-Aghdam and Compernolle (2023) observe, this has significant implications for how we conceptualise second language development, which cannot simply be reduced to learning new vocabulary and a set of structure-based rules of thumb:

> Because languages vary from phonology, to lexicogrammar, to pragmatics, to discourse, and so on, so too do the modes of linguistically mediated thinking that have developed from one culture to the next. Consequently, learning an additional language is not simply a matter of liking new words, grammar, pragmatics, and so forth into existing modes of thinking: learning a new language entails learning to think through a new multi-semiotic system that has evolved along a different cultural-historical timeline. (p. 4)

Karimi-Aghdam and Compernolle's view of second language development reveals compelling parallels with Whorf's (1956) principle of linguistic relativity and Lakoff and Johnson's (1980) theory of conceptual metaphor. However, to prevent possible misunderstanding, it is important to clarify what Karimi-Aghdam and Compernolle mean by the phrase "learning to think *through* a new multi-semiotic system" (emphasis added), in the previous quotation, as opposed to *in* a new multi-semiotic system. Essentially, the authors are not suggesting that second language learning involves slavishly repeating ready-made sentences or mimicking an alien—albeit idealised—native-speaker *weltanschauung* and behaviour. Rather, they argue that second language internalisation (in this case, English) occurs through what Vygotsky calls linguistic *imitation*—a goal-oriented and cognitively motivated process that relies on the brain's capacity to reproduce complex verbal actions, identify their components, and recombine them to produce novel patterns and utterances. As Ohta (2001, cited in Lantolf; Thorne, 2006, p. 171) observes, learners typically "produce imitations that are transformative"—that is,

they do not reproduce language models verbatim. This supports the idea that, although English syllabi and teaching materials are generally designed around Standard English (SE) models, learners naturally tend to deviate from them. This may be primarily attributed to the influence of the learner's native language, which functions as a primary mediational tool in second language acquisition (SLA). Indeed, SLA is a dynamic process in which the learner's L1 and personal *weltanschauung* do not hinder English learning; rather, they contribute to the gradual internalisation and externalisation of the L2 as an additional linguistic artifact. It is therefore reasonable to conclude that linguistic variability is inherent to SLA and manifests in two main ways: a) on the one hand, it reflects how the learner's L2 competence gradually evolves toward higher levels of complexity, enabling them to engage in more demanding communicative activities; b) on the other hand, it demonstrates that the learner's appropriation—or, in Widdowson's (1994) terms, *ownership*—of English naturally emerges from their communicative motivation and unique (re)construction of the L2 in contact situations[3]. Garrett (2004, p. 66) argues that "the study of language contact and contact languages calls for theories and methods that can cope with variability and indeterminacy of specific forms as well as heterogeneity and dynamism in higher level linguistic and cultural systems". Notably, Vygotsky (1934/1986) viewed variability in learning as a natural and essential outcome of social and cultural interaction. Learning is inherently cultural, and social mediation shapes how individuals—particularly in language acquisition—negotiate meaning and use language as a tool for learning. Within the ecosystem of the English classroom, the complementary relationship between teacher and learner—what Vygotsky (1978) refers to as *obuchenie*—enables individual differences to emerge as expressions of each student's cognitive development. From an SCT perspective, the activation of SLA through schooling should primarily focus on practice (e.g., task-based language teaching, TBLT) and at the same time, as Poehner and Lantolf (2024, p. 17) point out, on: "well-organized systematic instruction that presents learners with conceptual knowledge of the language, especially of complex and subtle features that are difficult to appropriate from immersion context outside or inside classroom." As will be discussed in greater detail in the following sections, according to Concept-Based Language Instruction (C-BLI) principles (Lantolf; Thorne, 2006; Poehner; Lantolf, 2024), instruction aims to enhance learners' deeper

[3] For further discussion on language construction and language variability, see Tomasello (1999); Heine; Kuteva (2005); Kohn (2011); and Grazzi (2018).

awareness of second language structures (in this case, English), going beyond superficial "rules of thumb." Through explicit instruction, learners are guided to conceptualise linguistic notions (such as lexicogrammatical categories like case, number, gender, tense, mood, and aspect) in a scientific rather than intuitive way. This may also involve a comparative study of the L1 and L2, encouraging students to identify similarities and differences between the two languages and, in doing so, become aware of how discourse is shaped and meaning negotiated. An important corollary of this systematic metalinguistic activity—referred to by Swain (2006) as *languaging*—is that studying English, or any second language, enables learners to develop a deeper awareness of their native tongue.

In the remainder of this article, I will elaborate on the central topic of how C-BLI can inform ELF studies, particularly in relation to the highly debated issue of addressing learners' non-canonical forms of English, and the pedagogical implications for assessing learners' competencies in an ELF-aware classroom.

2 THE INTEGRATION OF ELF AND C-BLI IN SCHOOLING

Applying Vygotsky's genetic method in second language education presupposes conceiving of the classroom as an artificial environment, a laboratory where students experiment with communication through a new verbal artifact, English, supported by their teachers, peers[4], and available tools (e.g., textbooks, computers, the Internet, AI, etc.). Similarly, Widdowson (2003, p. 113) reflects on the nature of the subject English and points out that:

> We need to recognize that the classroom is a social construct and as such, as any other, has its contexts and purposes, its own legitimate reality. Naturally, like any other social construct, it is dynamic, subject to variation and change […] Nevertheless, locally different though classrooms are bound to be, they share the common feature that *makes* them all classrooms, namely that they are the site for contrived contexts designed to achieve a pedagogic purpose. […]

[4] With regard to the teacher's supporting role—namely, the expert figure who assists and provides scaffolding to the class—Vygotsky (1978, p. 86) introduced the seminal concept of the Zone of Proximal Development (ZPD), which he defined as "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers." The ZPD can be understood as a relational or affective zone rather than a physical space. Goldstein (1999) characterises it as a socially mediated space, shaped by relationships involving sensitivity and trust. In the classroom, this space is co-constructed through interactions among students and between students and their teacher, as they participate in supportive activities that foster learner confidence and positive emotions. The term *proximal* refers to time—that is, to the anticipated next steps in the learner's developmental trajectory.

As far as the teaching of English is concerned, or the teaching of any language, we need to consider what language is appropriate for the classroom on its own contextual terms and for its own purposes.

Today, however, the real challenge for English language teaching (ELT) lies in the unprecedented and rapid changes English has undergone in recent decades, above all as a consequence of Globalisation (Grazzi, 2018b), a complex economic, political, scientific, technological, and cultural phenomenon made possible by the spread of English as the primary linguistic mediational tool for international communication. Although, from a diachronic perspective, the century-long history of English demonstrates that change and variability are intrinsic to the language (e.g., see Jenkins, 2015), what makes the current process unique—synchronically—is above all the speed and creativity of the non-canonical features that are emerging, and the fact that these changes are the natural outcome of the legitimate appropriation and use of the language "among speakers of different first languages for whom English is the communicative medium of choice, and often the only option" (Seidlhofer, 2011, p. 7). Hence, alongside the well-established pedagogical tradition of adopting a monolithic SE model in language education, there exists the reality of an emergent, plurilithic (Pennycook, 2009), and transnational language that is unstable, non-codifiable, and not teachable in the traditional sense.[5] In light of the above, it seems reasonable to conclude that, rather than disregarding the reality of ELF altogether, a reconceptualisation of ELT is advisable, primarily to promote ELF-informed pedagogy as a means of raising teachers' and learners' awareness of the variable ways in which English is used today (e.g., Bayyurt; Sifakis, 2015; Seidlhofer, 2015; Vettorel, 2015). One way this could be achieved, Seidlhofer (2015, p. 26) suggests, is by ensuring that "learners should be made aware of what they are doing. This involves them in relating the English they are learning to the experience of their own language." In other words, Seidlhofer emphasises the importance of students' guided metalinguistic reflection on the use of their L1 and English—starting with social practice (i.e., the pragmatic use of English to carry out communicative activities within the language syllabus) and progressing toward a deeper theoretical understanding of L2 lexicogrammar and discourse systems. From a Vygotskian perspective, this position suggests a significant convergence between ELF-informed pedagogy (e.g., see Cavalheiro,

[5] Jenkins (2015b), for instance, describes ELF as a *glocal* process (Robertson, 1999), that is, a variable, context-bound *multilingua franca*.

2018; Grazzi, 2018b) and SLA, provided that a comparative reflection on the interconnections between learners' use of English and their L1 is conducted. This comparative approach, I suggest, should be integrated into schooling, meaning that students' L1 should not be excluded from the L2 teaching and learning process. In fact, the student's L1 should not be viewed solely as a potential source of negative transfer and error (e.g., see Corder, 1981; Grazzi, 2020; Odlin, 1989; Selinker, 1972), but rather, as previously noted, as a mediational tool crucial to L2 development. From the perspective of SCT, human verbal language is viewed both as a symbolic mediator of meaning and as a tool for regulating cognitive activity. Therefore, learning a new language: "is about acquiring new conceptual knowledge and/or modifying already existing knowledge as a way of re-mediating one's interaction with the world and with one's own psychological functioning" (Lantolf; Thorne, 2006, p. 5). For this reason, "The reliance on the L1 [is] not necessarily the result of gaps in the learners' L2 knowledge or ability to access this knowledge, but represent[s] the fact that individuals have a much closer psychological link with their L1 as a mediating artifact than they do with their L2" (Lantolf; Thorne, 2006, p. 295). Hence, the emergence of ELF can be understood as an epiphenomenon that illustrates how learners re-mediate and internalise English through social practice. Widdowson (2013, p. 192, emphasis added) offers a particularly insightful observation in this regard:

> Users make strategic use of the linguistic resources at their disposal, "accommodate, innovate and so on" "to serve their communicative purposes." And this, of course, provides them with the motivation and capability for further learning as and when occasion requires – *learning that is certainly not determined by teaching*. If they have learned somehow to do this, *in spite of the way they have been taught*, does this not at least raise the possibility that we might consider an approach to teaching that goes along with the natural learning/using process rather than against it?

Unlike Vygotsky, however, Widdowson appears to assume that teaching and learning are independent processes rather than interconnected through *obuchenie*. Widdowson (2003, p. 115) argues that learners possess a natural "capability" to develop their own English, regardless of the pedagogical approach adopted. In my view, this position may leave teachers—even those open to ELF—uncertain about their role, which

appears marginal in second language education. Without a solid theoretical framework for reshaping the subject of English in light of ELF studies, most language teachers may be reluctant to take responsibility for what appear to be random and unstructured pedagogical changes. It is therefore not surprising that teachers typically choose more conventional and routine practices (e.g., see Jenkins, 2007; Grazzi, 2013). It is also important to consider that school teachers, in their institutional role, are required to comply with the national curriculum and standardised assessment tests. As a result, their individual freedom of choice is constrained by the institutional conditions under which they must perform their duties. In this context, the idea that teachers could independently initiate a radical shift in ELT seems unrealistic, especially since educational systems and civil servants typically function as transmitters of dominant ideologies. If, instead, we view the roles of learners and teachers through the lens of *obuchenie*, their complementary functions can be reconceptualised as part of the same dialectical process. Within the ecosystem of the English classroom (van Lier, 2004), teachers act as qualified adult mediators, interacting with students through symbolic mediational tools (e.g., language) and material tools (e.g., audiovisual aids, the Internet, etc.) within a ZPD. Their aim is to create conditions for mediated learning experiences (MLEs) to occur (Kozulin, 2024). In addition, Lantolf and Poehner (2014, p. 11-13) observe that

> For Vygotsky, education, when properly organized, can indeed alter our conceptual systems in profitable ways. On this view, education is not merely a matter of acquiring new knowledge (i.e., learning); rather it is a new process of development that results in new ways of conceptualizing the world. […] The function of educational activity is to modify the understanding students have upon entering the school and change them so they align with the best scientific knowledge available at any given time in human history.

These pedagogical principles, I argue, may offer a way to redefine the pedagogical paradigm of the subject English, particularly in light of its status as an international language. In the same vein, Lantolf and Poehner (2014, p. 55) propose what they consider today's pedagogical imperative:

> Education is a primary macro cultural environment where systematic development ought to occur through intentional and well-organized instruction (i.e., *obuchenie*). The test of the theory therefore resides not in its capacity to generate a priori predictions but in its ability to fulfill the responsibility required of a praxis-based theory of developmental education.

As will be discussed later in this article, this point is particularly relevant to C-BLI. The underlying assumption is that, through explicit instruction and the use of appropriate mediational affordances within a ZPD, learners can focus on language concepts and thereby strengthen SLA. Vygotsky's SCT has inspired several scholars, including Gal'perin, who developed a pedagogical framework known as Systemic Theoretical Instruction (STI) (e.g., see Engeness, 2021; Esteve et al., 2021; Gal'perin, 1967, 1970, 1979, 1989, 1992). A synopsis of this approach and its contribution to the development of C-BLI will be the focus of the next section.

3 FROM GAL'PERIN'S SYSTEMIC THEORETICAL INSTRUCTION (STI) TO CONCEPT-BASED LANGUAGE INSTRUCTION (C-BLI)

3.1 NOTES ON SYSTEMIC THEORETICAL INSTRUCTION (STI)

Gal'perin developed his theoretical framework based on Vygotsky's Sociocultural Theory (SCT). In particular, he explored the concepts of "cultural tools, mediation, and internalisation by scrutinising the ways in which the specifically human mental activity is developed" (Engeness, 2021, p. xxvi). This was made possible through his research on psychological functions, "in the sequential order of perception, memory and thinking. These predominant functions affect the development and organisation of human consciousness" (p. xliv-xlv). Moreover, Gal'perin indicates that "the hierarchical organisation of psychological functions can be developed only in humans, and it is inherently connected to the human use of cultural means." (p. xlv) Gal'perin concludes that "higher psychological functions are nothing else but internal operations mediated by forms of communication, and higher psychological functions are developed in the process of mediated social communication during the external activities of humans" (p. xlv). He adopted the so-called *spiral model*, which "indicates students' increasing internalisation of an action while passing through a sequence of levels in mastering a given task" (p. xxvi). Arievitch and Haenen (2005, cited in Engeness, 2021, p. xxvi) observe that the spiral model demonstrates how "the learning process moves forward as gradual improvements

in the quality of action, which can be observed in the steadily growing ability of the learner to orient him or herself in the task and propel him or herself forward while mastering this task." Gal'perin's learning theory consists of three main components: *orienting*, *executive*, and *controlling*:

> The orienting part of a learning activity was considered by Gal'perin a 'managing device' whereas the executive part was seen as a 'working device' transferring the activity from the external plane to the internal. For Galperin, the transformation of the learning activity was described by the measure of its acquisition by learners engaged in the activity i.e. when transferred from the social external to the internal plane. (Engeness, 2021, p. 108)

The third component of learning concerns "controlling the action's execution according to the created plan" (p. x). According to Gal'perin, "learning and development involve engaging in social experience" (p. 110). Like Vygotsky, he believed that it was essential for the teacher to provide guidance to the learner and to foster collaboration between them. Moreover, according to Gal'perin (Engeness, 2021), teachers should aim to enable learners to acquire knowledge that can be applied across multiple contexts. Learning, therefore, should go beyond the mechanical application of rules of thumb and instead provide a solid foundation enabling learners to apply what they have learned in varied, real-world contexts.

3.1.1 Orientation: OBAs and SCOBAs

The orienting phase of Gal'perin's model is particularly significant. It involves the learner's activities in developing mental actions, which are based on a "*generalised scheme of the action*" itself (Engeness, 2021, p. ix). The Orienting Basis of an Action (OBA) is a structural component that provides the necessary conditions, understanding, and guidance for a learner to successfully complete a task. It includes an anticipated representation of the task, a specific orientation system (e.g., rules, signs, or models) required to complete it, and a foundational action plan, ultimately enabling the learner to develop new concepts and mental abilities by internalising external activity. In essence, the OBA serves as a cognitive blueprint and guidance system, enabling the learner to understand, plan, and execute a new action, transitioning from external activity to internal mental processes. In second language use, the effectiveness of the OBA directly affects the quality of verbal action during communicative tasks. OBAs can be generalised and adapted to address new tasks across diverse contexts. More importantly, Engeness (2021, p. ix) notes:

> The *orienting scheme can be created by the teacher* and offered to learners for them to use. By using this scheme, learners are able to solve various tasks, and the process creates a specific attitude toward learning: mastering the target concept becomes a means for achieving the personal success of each individual learner. The orienting scheme can also be *constructed by learners under the guidance of a teacher*. Moving step-by-step under the guidance of a teacher, learners identify the characteristic features of the target concept, and in doing so, create a complete scheme of the orienting basis of the action. When the scheme of the orienting basis has been created, it can be applied by learners to solve various problems.

As will be shown in section 3.2.1, the Scheme of a Complete Orienting Basis of an Action (SCOBA) is a useful mediational learning tool (e.g., flashcards, flowcharts, etc.) that enables students to visualise L2 lexicogrammatical structures through a detailed graphic model or set of instructions designed to guide them in performing a new action. SCOBAs outline the steps and essential features required to successfully complete a task, enabling learners to transform it into a mental OBA—i.e., an internalised cognitive scheme that supports independent performance in future communicative actions.

In conclusion, Gal'perin's STI aimed to develop a pedagogical model that would "explain the process of internalization (i.e., movement from inter- to intra-psychological functioning) that occurs in the development of mental functions in any educational domain" (Poehner; Lantolf, 2024, p. 18). Due to space constraints, a more detailed description will not be provided here[6]. Suffice it to say that STI provided the foundational framework later adapted by Lantolf and his collaborators (e.g., Poehner; Lantolf, 2005; Lantolf; Thorne, 2006; Lantolf; Poehner, 2014; Lantolf et al., 2020; Poehner; Lantolf, 2024) and applied to SLA as Concept-Based Language Instruction (C-BLI). This approach to second language development emphasises systematic knowledge underpinning meaning-based language theories, in contrast to the early forms of Gal'perin's model, which focused primarily on structure. The core components of C-BLI are introduced in the following section.

3.2 NOTES ON CONCEPT-BASED LANGUAGE INSTRUCTION (C-BLI)

C-BLI is "an approach to foreign language instruction that proposes the teaching and learning of linguistic concepts (such as mood, tense, aspect, genre, indexicality, irony) as the base to develop control and awareness over [foreign language] FL performance"

[6] For a comprehensive overview of Gal'perin's Systemic Theoretical Instruction (STI), see Engeness (2021).

(Fernandez, 2022, p. 2). It is "a systematic approach to language instruction grounded in principles of SCT as laid down by Vygotsky and refined by later generations of SCT researchers, including most importantly Gal'perin" (Lantolf *et al.*, 2020, p. 327).

For Vygotsky, "schooling is where scientific, or theoretical, concepts guide development. It brings into consciousness abilities and knowledge internalized in a non-reflective way in the everyday world (i.e., spontaneous concepts)" (Lantolf; Thorne, 2006, p. 292). Therefore, within the context of the intact classroom (i.e., a full group of students treated as a single unit for implementing C-BLI), "SCT and applied cognitive linguistics develop approaches to instruction that are conceptually based" (Lantolf; Thorne, 2006, p. 303). With respect to the main topic of this article, we may assume that C-BLI enables learners to develop a deeper understanding of—and greater control over— the English subject. This cognitive teaching–learning model is grounded in praxis and in the learner's conceptual understanding of the L2 lexicogrammatical system, moving beyond the study of cursory (and sometimes inaccurate) rules of thumb often found in textbooks. Below is a representative list of key conceptual areas that form the focus of verbal cognition (i.e., the overt and covert verbalisation of explicit linguistic knowledge aimed at supporting the internalisation process), as learners attempt to organise the new language to mediate meaning and perform a range of communicative tasks: spatial relationships; quantity; size; shape; characteristics (e.g., old/new, hot/cold); textures (e.g., smooth, rough); colours; temporal elements; emotional states; negation. As indicated in Sections 1 and 2, a comparative study of how the learner's L1 and English mediate concepts—whether similarly or differently—is advisable. I contend that this approach can shed light on how each student activates their process of L2 internalisation and externalisation through classroom activities, and, more importantly, on the emergence of non-canonical uses of English, which may offer multiple insights into: a) the dynamic assessment (DA; Lantolf; Poehner, 2014) of the learner's current level of competence and their potential progress within the ZPD; b) the student's implementation of learning and communicative strategies; and c) the unique ways in which each learner appropriates and reshapes English (a process that Kohn [2011, p. 80] calls "developing *My English*") to mediate their languacultural identity through variable—yet legitimate—forms of discourse. In short, I propose that by reflecting on learners' pragmatic use of English and conducting a comparative analysis of the interaction between their L1 and L2, teachers may a) make informed decisions about which deviations from standard norms require corrective

feedback; b) guide students to reflect on "how language forms create possibilities for expressing meaning" (Lantolf; Poehner, 2014, p. 223); c) incorporate language variability into the English curriculum; d) connect classroom instruction to the reality of ELF, especially when students engage in authentic international communicative tasks (e.g., web-mediated telecollaboration projects); e) enhance learners' ELF-awareness. In this sense, learners should "exploit their linguistic resources strategically and knowingly" (Seidlhofer, 2015, p. 27); and f) enhance learners' ELF-awareness.

I conclude this brief overview of C-BLI by quoting Lantolf (2006, p. 88), who states:

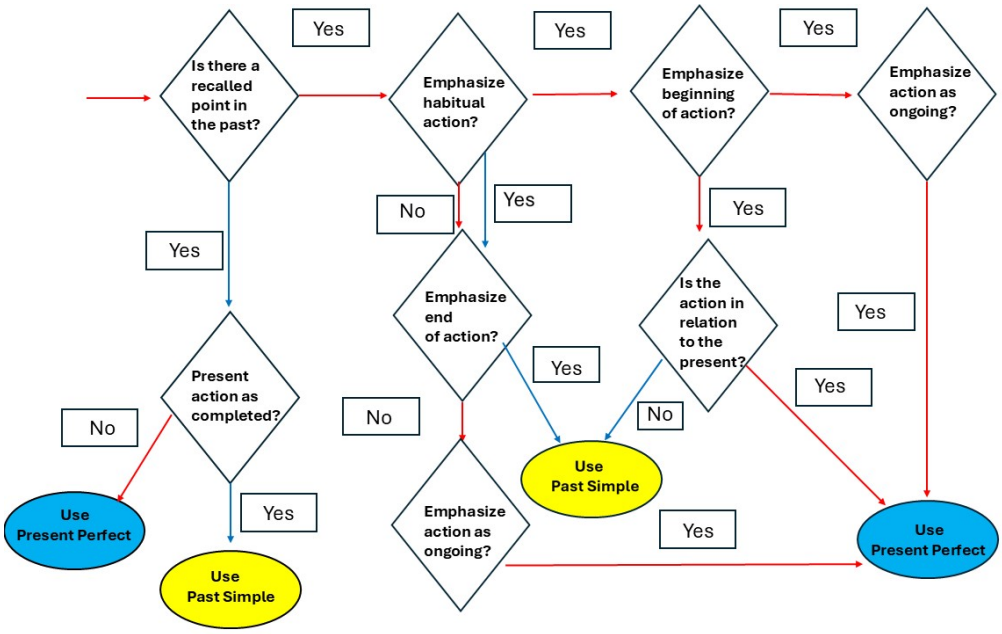
> Conceptual understanding becomes paramount not only with regard to metaphors, schema, lexical networks and the like, but also with regard to the conceptual meaning imparted by the grammatical feature of a language. (…) Rich points between different languacultures become the focus of our pedagogical attention as we seek to help students recognize, cope with and use them as the means for developing new ways of understanding reality.

3.2.1 Tense-aspect combinations in English: A comparative approach

This section presents an example of a SCOBA on tense–aspect combinations in English, which teachers can use in the language classroom. More specifically, it illustrates how the combination of perfective and imperfective verbal aspects with tense may be conceptualised in English. The SCOBA presented here (Figure 1) is based on Negueruela-Azarola's (2003, in Lantolf; Thorne, 2006, p. 311) doctoral research, which included the development of a SCOBA on verbal aspect and tense in Spanish. The aim was to develop a similar SCOBA for British English, with the important caveat that it cannot be all-encompassing. As Celce-Murcia and Larsen-Freeman (1999, p. 175) observe:

> […] teachers need to help learners understand how the English tense-aspect-modality system works in relation to different discourse types and to realize that it operates differently in different languages; that is, the discourse conventions of learners' native language tense-aspect-modality system will likely not transfer positively to English. […] The way past time frames are conventionalized in English is not always obvious to nonnative speakers because boundaries of objective time and tense are conventionalized differently within discourse frames in different cultures.

Figure 1. Perfective/imperfective tense-aspect combinations in British English



Following Negueruela-Azarola, the implementation of this SCOBA should be preceded by a class discussion on the concept of perfective and imperfective verbal aspect. Once the SCOBA has been introduced, students should use it as an orientation tool while engaging in a series of purposefully designed language activities. The ultimate goal of using this SCOBA is to help learners internalise the information it conveys, enabling them to perform language tasks independently.

The focus on perfective and imperfective verbal aspect was chosen due to the challenges this concept presents for Italian learners. As noted in a previous publication (Grazzi, 2018, p. 431–432), a common deviation from SE norms among Italian learners—even at advanced proficiency levels—is the use of the present perfect tense in perfective constructions, where the simple past would normally be expected. The following example was taken from an individual research project conducted during the 2014–15 school year, titled *Intercultural Collaboration: Italy–Finland*:

- Italian high-school student: *I've been to Canada last year with an exchange program and I studied there for 5 months.*

The English present perfect tense and the Italian *passato prossimo* have similar constructions:

- English: Subject + Perfect auxiliary (*have/has*) + lexical verb (-ed participle)
- Italian: (Subject) + Perfect auxiliary (AVERE/ESSERE) + lexical verb (past participle)

While in SE the present perfect is associated with the imperfective aspect, the Italian *passato prossimo* is typically associated with both perfective and imperfective aspects.

This cross-linguistic transfer was likely caused by the superficial structural similarity between the two tense forms. In any case, this did not appear to affect mutual comprehensibility during the online interaction between the Italian and Finnish students, likely because the adverbial phrase *last year* specifies a point in time preceding the moment of communication. Therefore, from an ELF perspective, the Italian student's non-canonical use of English was pragmatically effective within the authentic communicative context of network-based ELT, despite not conforming to standard grammatical norms. This, I argue, may offer English teachers a general operational guideline for addressing learners' deviations from standardised norms, based on a pragmatic evaluation of the performative potential of ELF. Particularly when learners engage in authentic communicative tasks in international contexts (e.g., online interactions) the emergence of ELF forms should be accepted, as long as they do not hinder mutual comprehensibility. Nevertheless, since these activities take place within the school context, a guided reflection on learner performance (i.e., on praxis and variability, in Vygotskian terms) should be conducted, focusing on the differences and similarities between the ways in which the learner's emergent use of English and Standard English express cognitive concepts (e.g., tense–aspect combinations, as shown above). For this purpose, SCOBAs can be a valuable resource, as they mediate "learners' reflection on the L2 [and] may improve L2 acquisition. […] Through saying and reflecting on what was said, new language is constructed" (Swain 2000, p. 113). In short, I suggest that learner performance constitutes the link between the SE model in ELT and the reality of ELF as an emergent contact language. This dynamic relationship unfolds within the ecosystem of the English classroom, where *obuchenie*—the collaborative interaction between teacher and learner—supports cognitive development. As demonstrated, C-BLI can significantly contribute to this aim, as it focuses on developing conceptual understanding of language by systematically teaching meaning-based categories rather than concentrating solely on grammatical structures. More importantly, this implies that learners gradually develop independent control over language by transforming external support into internal cognitive processes. As a result, the individual learner appropriates English, transforming it into an additional mediational tool through which their languacultural identity is expressed, and the language is reshaped to suit their communicative needs. This suggests that variability holds intrinsic value in SLA, and that teachers should align assessment criteria with learning goals, focusing on learners' performance qualities. From this

perspective, Dynamic Assessment (DA) allows teachers to elicit learners' potential to improve and develop competencies within the ZPD, as discussed in Section 3.2. I argue that assessment should be process-oriented—focused on the learner's expected development—rather than retrospective, limited to a static measurement of knowledge acquired up to a given point (typically via standardised testing). "In a DA framework […] instruction and assessment interact as a seamless, dialectical process to simultaneously diagnose and promote learner development" (Lantolf; Poehner, 2014, p. 6). DA is indeed a fundamental component of C-BLI and should be systematically integrated into classroom practice as the teaching–learning process unfolds. Finally, with regard to raising students' ELF-awareness, I suggest that through C-BLI and DA, both teachers and learners can reflect on non-canonical uses of English and realise: a) how learners verbalise lexicogrammatical categories (e.g., case, number, gender, tense, mood, and aspect) while engaging in communicative classroom activities; and b) how learner performance can be improved through teacher and peer feedback within the ZPD.

CONCLUSIONS

In conclusion, this article has argued that an integrated approach to ELT—combining ELF studies, Sociocultural Theory (SCT), and Concept-Based Language Instruction (C-BLI)—may offer L2 practitioners and teachers a reliable and promising methodological framework, grounded in the following components:

a. A theoretically informed perspective on cognition and an evolutionary understanding of ELF as a human artifact that mediates social practice in international contexts.
b. A conceptualisation of L2 development that acknowledges the fundamental role of learners' L1 languacultural background as a mediational resource.
c. A cognitive model grounded in praxis and in learners' conceptual understanding of the L2 lexicogrammatical system, going beyond superficial rules of thumb.
d. The dialectical process of second language teaching–learning (*obuchenie*), situated within a Vygotskian Zone of Proximal Development (ZPD).
e. The use of Dynamic Assessment (DA) to evaluate learners' L2 performance, with the aim "to promote learner development, not merely to describe what occurs during a single interaction" (Lantolf; Poehner, 2014, p. 203).

As a final remark, I suggest that the integrated approach outlined in this article may also offer a promising opportunity to enhance the effectiveness of Second Language Teacher

Education (SLTE). Following Johnson and Golombek (2011, p. 2), SLTE is grounded in scientific concepts related to human cognition and the role of language as a mediational tool, encouraging teachers to "move beyond their everyday experiences toward more theoretically and pedagogically sound instructional practices."

REFERENCES

ARIEVITCH, Igor; HAENEN, Jacques. Connecting sociocultural theory and educational practice: Gal'perin's approach. **Educational Psychologist**, p. 155–165, 2005.

BAYYURT, Yasemin; SIFAKIS, Nicos. Developing an ELF-aware pedagogy: Insights from a Self-Education Programme. In Vettorel, Paola (ed.), **New frontiers in teaching and learning English**. Newcastle upon Tyne: Cambridge Scholars Publishing, 2015, p. 55-76.

BIER, Ada. (2015). An exploration of the link between language and cognition. **Educazione Linguistica Language Education**, Vol. 4 – Num. 1, p. 71-83, Marzo 2015.

CAVALHEIRO, Lili (ed.). **Preparing English language teachers for today's globalized world**. Lugar de Meães, Vila Nova de Famalicão (PT): Humus, 2018.

CELCE-MURCIA, Marianne; LARSEN-FREEMAN, Diane. **The grammar book:** An ESL/EFL teacher's course (Second edition). Boston (MA): Heinle & Heinle Publishers, 1999.

CORDER, Stephen, Pit. **Error analysis and interlanguage**. Oxford: Oxford University Press, 1981.

ENGENESS, Irina. **P. Y. Gal'perin's development of human mental activity**. Cham (CH): Springer, 2021.

ESTEVE, Olga; FARRÒ, Laura; RODRIGO, Conchi; VERDÍA, Elena. Meaningfully Designing and Implementing SCOBAs in Socioculturally-based L2 Teacher Education Programs. **Language and Sociocultural Theory**, v. 8, n. 1, p. 8-34, 2021.

FERNANDEZ, Loretta. Learning Through interacting: The vygotskyian perezhivanie for learning Italian in typified situations. **L2 Journal**, v. 14, n. 3, p. 1-25, 2022.

FLAVELL, John. La language privé. **Bulletin de Psychologie**, v. 19, p. 698-701, 1966.

GAL'PERIN, Pyotr Yakovlevich. On the notion of internationalization. **Soviet Psychology**, v. 5, p. 28-33, 1967.

GAL'PERIN, Pyotr Yakovlevich. An experimental study in the formation of mental actions. In: Stones, Edgar (ed.). **Reading in educational psychology. Learning and teaching**. London: Methuen, 1970. p. 142-154.

GAL'PERIN, Pyotr Yakovlevich. The role of orientation in thought. **Soviet Psychology**, v. 18, p. 19-45, 1979.

GAL'PERIN, Pyotr Yakovlevich. Mental actions as a basis for the formation of thoughts and images. **Soviet Psychology**, v. 27, n. 2, p. 45-64, 1989.

GAL'PERIN, Pyotr Yakovlevich. Stage-by-stage formation as a method of psychological investigation. **Journal of Russian and East European Psychology**, v. 30, n. 4, p. 60-80, 1992.

GARRETT, Paul. Language contact and contact languages. In: Duranti, Alessandro (ed.). **A companion to linguistic anthropology**. Malden (MA): Blackwell Publishing, 2004. p. 45-72.

GOLDSTEIN, Lisa. The relational zone: The role of caring relationships in the co-construction of mind. **American Educational Research Journal**, v. 36, n. 3, p. 647-673, 1999.

GRAZZI, Enrico. **The sociocultural dimension of ELF in the English classroom**. Rome (I): Anicia, 2013.

GRAZZI, Enrico. The integration of ELF and sociocultural theory via network-based language teaching: Best practices for the English classroom. In: Lantolf, James; Poehner, Matthew; Swain, Merrill (eds.). **The Routledge handbook of sociocultural and second language development**. Abingdon: Routledge, 2018. p. 422-440.

GRAZZI, Enrico. **Trajectories of change in English language teaching:** An ELF-aware approach. Trento (I): Tangram Edizioni Scientifiche, 2018b.

GRAZZI, Enrico. Challenging the Interlanguage Hypothesis: The convergence of EFL and ELF in the English classroom. **Lingue e Linguaggi**, v. 38, p. 277-294, 2020.

HEINE, Bernd; KUTEVA, Tania. **Language contact and grammatical change**. Cambridge: Cambridge University Press, 2005.

JENKINS, Jennifer. **English as a Lingua Franca:** Attitude and identity. Oxford: Oxford University Press, 2007.

JENKINS, Jennifer. **Global Englishes**. 3. ed. London: Routledge, 2015.

JENKINS, Jennifer. Repositioning English and multilingualism in English as a Lingua Franca. **Englishes in Practice**, v. 2, n. 3, p. 49-85, 2015b.

JOHNSON, Karen; GOLOMBEK, Paula (eds.). **Research on second language teacher education:** A Sociocultural perspective on professional development. New York (NY) and London: Routledge, 2011.

KOHN, Kurt. English as a lingua franca and the Standard English misunderstanding. In: De Hower, Anne; Wilton, Antje (eds.). **English in Europe today. Sociocultural and educational perspectives**. Amsterdam (NL)/ Philadelphia (PA): John Benjamins, 2011. p. 71-94.

KOZULIN, Alex. **The cultural mind:** The sociocultural theory of learning**.** Cambridge: Cambridge University Press, 2024.

LAKOFF, George; JOHNSON, Mark. **Metaphors we live by**. Chicago (IL) and London: The University of Chicago Press, 1980.

LANTOLF, James. Re(de)fining language proficiency in light of the concept of 'languaculture'. In: BYRNES, Heidi (ed.). **Advanced language learning:** The contribution of Halliday and Vygotsky. London: Continuum, 2006. p. 72-91.

LANTOLF, James; THORNE, Steven. **Sociocultural theory and the genesis of second language development**. Oxford: Oxford University Press, 2006.

LANTOLF, James; POEHNER, Matthew. **Sociocultural theory and the pedagogical imperative in L2 education**. New York (NY) and London: Routledge, 2014.

LANTOLF, James; XI, Ping; MINAKOVA, Veronika. Sociocultural theory and concept-based language instruction. **Language Teaching**, v. 54, p. 327-342, jul. 2021.

MCCAFFERTY, Steven. Semantic consciousness and inhabiting a languacultural community: A sociocultural approach. **Status Quaestionis**, n. 19, p. 45-61, 2020.

NEGUERUELA-AZAROLA, Eugenio. **A sociocultural approach to the teaching and learning of second languages:** Systemic theoretical instruction and L2 development. PhD dissertation – Pennsylvania State University, University Park (PA), 2003.

ODLIN, Terence. **Language transfer:** Cross-linguistic influence in language learning. Cambridge: Cambridge University Press, 1989.

OHTA, Amy Snyder. **Second language acquisition processes in the classroom:** Learning Japanese. Mahwah (NJ): Lawrence Earlbaum, 2001.

PENNYCOOK, Alastair. Plurilithic Englishes. Towards a 3D model. In: Murata, Keiko; Jenkins, Jennifer (eds.). **Global Englishes in Asian contexts. Current and future debates**. Basingstoke: Palgrave Macmillan, 2009. p. 194-207.

PIAGET, Jean. **Judgment and reasoning in the child**. London: Routledge and Kegan Paul, 1969.

POEHNER, Matthew; LANTOLF, James. Dynamic assessment in the language classroom. **Language Teaching Research**, v. 9, n. 3, p. 233–265, 2005.

POEHNER, Matthew; LANTOLF, James. **Sociocultural theory and second language developmental education**. Cambridge: Cambridge University Press, 2024.

QIN, Lin; OUYANG, Xiaodong.; REN, Wei. Decoding EFL learners' internalization of English modal verbs in concept-based language instruction: Integrating SCOBAs with languaging. **The modern language journal**, v. 107, n. S1, p. 24-45, 2023.

ROBERTSON, Roland. Glocalization. Time-space and heterogeneity-homogeneity. In: FEATHERSTONE, Mike; LASH, Scott; ROBERTSON, Roland. (eds.). **Global modernities**. London: Sage, 1995. p. 25-44.

SEIDLHOFER, Barbara. ELF-informed pedagogy. From code-fixation towards communicative awareness. In: VETTOREL, Paola (ed.). **New frontiers in teaching and learning English**. Newcastle upon Tyne: Cambridge Scholars Publishing, 2015. p. 19-30.

SEIDLHOFER, Barbara. **Understanding English as a Lingua Franca**. Oxford: Oxford University Press, 2011.

SELINKER, Larry. Interlanguage. **International Review of Applied Linguistics**, v. 10, n. 3, p. 219-231, 1972.

SWAIN, Merrill. The output hypothesis and beyond: Mediating acquisition through collaborative dialogue. In: LANTOLF, James (ed.). **Sociocultural theory and second language learning**. Oxford: Oxford University Press, 2000. p. 97-114.

SWAIN, Merrill. Languaging, agency and collaboration in advanced second language proficiency. In: BYRNES, Heidi (ed.). **Advanced language learning:** The contribution of Halliday and Vygotsky. London – New York (NY): Continuum, 2006. p. 95-108.

SWAN, Michael. ELF and EFL: are they really different? **Journal of English as a Lingua Franca**, v. 1, n. 2, p. 379-389, 2012.

SWEENEY, Emily Lynne. Better together: the ZPD and 'Perezhivanie'. A conceptual framework for creative second language learning. **Language and Sociocultural Theory**, v. 10, p. 1–20, 2023.

TOMASELLO, Michael. **Constructing a language**. Cambridge (MA) – London: Harvard University Press, 2003.

VALSINER, Jaan. Magical phrases: human development, and psychological ontology. In: Lightfoot, Cynthia; Cox, Billie Davis (eds.). **Sociogenetic perspectives on internalization**. Mahwah (NJ): Lawrence Earlbaum, 1997.

VAN LIER, Leo. **The ecology and semiotics of language learning:** A Sociocultural perspective. Norwell (MA): Kluwer Academic Publishers, 2004.

VETTOREL, Paola. Primary school teachers' perceptions: Englishes, ELF and classroom practices– between 'correctness' and 'communicative effectiveness'. In: Vettorel, Paola (ed.). **New frontiers in teaching and learning English**. Newcastle upon Tyne: Cambridge Scholars Publishing, 2015. p. 129-155.

VYGOTSKY, Lev Semenovich. **Mind in society:** The development of higher psychological processes. Cambridge (MA): Harvard University Press, 1978.

VYGOTSKY, Lev Semenovich. **Thought and language**. Cambridge (MA) – London: MIT Press, 1934/1986.

VYGOTSKY, Lev Semenovich. **The collected works of L. S. Vygotsky.** Volume 3. Problems of the Theory and History of Psychology. New York (NY): Plenum, 1997.

WHORF, Benjamin **Language, thought, and reality:** Selected writings of Benjamin Lee Whorf. In Carroll, John (ed.). Cambridge (MA): MIT Press, 1956.

WIDDOWSON, Henry. The ownership of English. **TESOL Quarterly**, v. 28, n. 2, p. 377-389, summer 1994.

WIDDOWSON, Henry. **Defining issues in English language teaching**. Oxford: Oxford University Press, 2003.

WIDDOWSON, Henry. ELF and EFL: What's the difference? Comments on Michael Swan. **Journal of English as a Lingua Franca**, v. 2, n. 1, p. 187

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.177-203

MULTILINGUAL QUESTIONING PRACTICES IN EMI UNIVERSITIES: INSIGHTS FROM THE TURKISH CONTEXT

PRÁTICAS DE QUESTIONAMENTO MULTILÍNGUE EM UNIVERSIDADES EMI: PERSPECTIVAS DO CONTEXTO TURCO

Selin Aleyna Gül[1]
Yasemin Bayyurt[2]

ABSTRACT: The rise of English-medium Instruction (EMI) has been evident in many countries. This study investigates questioning practices in classroom interaction at an EMI foundation university. The data gathered from classroom observations (i.e., in electrical and electronics engineering and computer engineering courses), stimulated recall (SR) sessions with two content instructors, and semi-structured interviews with undergraduate students revealed how interaction unfolds in a multilingual English-medium instruction (EMI) classroom setting in higher education (HE). The classroom data were transcribed using Conversation Analysis (CA), focusing on multimodality (Jefferson, 2004; Mondada, 2018). The SR sessions and semi-structured interviews were transcribed and coded employing Strauss and Corbin's (1990, p. 61) coding scheme in MAXQDA (MAX Qualitative Data Analysis). Based on questioning practices in classroom observations, the relationship among the question types of three categories, namely, form (i.e., closed and open-ended), content (i.e., facts, reason-explanation, opinion), and purpose (i.e., referential, display, rhetorical), was presented with visual and statistical data (Dalton-Puffer, 2006; Vivekmetakorn; Thamma, 2015). The findings revealed differences between the questioning practices of lecturers whose first languages differed. Both lecturers displayed translanguaging practices during classroom observations to facilitate meaning-making and create content knowledge, using instructional strategies. Student-initiated questions and undergraduate students' insights about the EMI setting were also analyzed. The study's findings reveal that translanguaging served not only as a linguistic resource but also as a pedagogical strategy, enabling clarification of complex engineering concepts and supporting student engagement. These findings have implications for a deeper understanding of face-to-face EMI classroom interaction, with a particular focus on the

[1] MA in English Language Education. Koç University. selingul@ku.edu.tr

[2] PhD in Applied Linguistics. Lleida University. yasemin.bayyurt@udl.cat

translanguaging and questioning practices of instructors and undergraduate engineering students.
Keywords: English medium instruction, Multimodal conversation analysis, Questioning Practices, Translanguaging

RESUMO: A ascensão do Ensino em Inglês (EMI) tem sido evidente em muitos países. Este estudo investiga práticas de questionamento na interação em sala de aula em uma universidade de fundação EMI. Os dados coletados a partir de observações em sala de aula (ou seja, em cursos de engenharia elétrica e eletrônica e engenharia da computação), sessões de recordação estimulada (RE) com dois instrutores de conteúdo e entrevistas semiestruturadas com alunos de graduação revelaram como a interação se desenvolve em um ambiente de sala de aula multilíngue de ensino em inglês (EMI) no ensino superior (ES). Os dados da sala de aula foram transcritos usando Análise de Conversação (AC), com foco na multimodalidade (Jefforson, 2004; Mondada, 2018). As sessões de RE e as entrevistas semiestruturadas foram transcritas e codificadas empregando o esquema de codificação de Strauss e Corbin (1990, p. 61) no MAXQDA (Análise Qualitativa de Dados MAX). Com base em práticas de questionamento em observações de sala de aula, a relação entre os tipos de perguntas de três categorias, a saber, forma (i.e., fechada e aberta), conteúdo (i.e., fatos, razão-explicação, opinião) e propósito (i.e., referencial, exibição, retórica), foi apresentada com dados visuais e estatísticos (Dalton-Puffer, 2006; Vivekmetakorn; Thamma, 2015). Os resultados revelaram diferenças entre as práticas de questionamento de professores cujas primeiras línguas eram diferentes. Ambos os professores exibiram práticas de translinguagem durante as observações de sala de aula para facilitar a construção de significado e criar conhecimento de conteúdo, usando estratégias instrucionais. Perguntas iniciadas pelos alunos e insights de alunos de graduação sobre o ambiente EMI também foram analisados. Os resultados do estudo revelam que a translinguagem serviu não apenas como um recurso linguístico, mas também como uma estratégia pedagógica, permitindo o esclarecimento de conceitos complexos de engenharia e apoiando o engajamento dos alunos. Essas descobertas têm implicações para uma compreensão mais profunda da interação presencial em sala de aula de EMI, com foco particular nas práticas de translinguagem e questionamento de instrutores e alunos de graduação em engenharia.
Palavras-chave: Ensino em inglês, Análise de conversação multimodal, Práticas de questionamento, Translanguaging

INTRODUCTION

The use of English in education has been evident for years in many countries, including Türkiye. English-medium Instruction (EMI) has been on the rise recently, and this expansion was described as “mushrooming” by Lasagabaster and Doiz (2022). Using English in tertiary-level education in countries where English is neither the official language nor the primary language often results in bilingual or multilingual interactions.

The occurrences where students and instructors use languages other than English in EMI classrooms are not uncommon (Genç et al., 2023; Ataş, 2023; Calvo et al., 2022).

Despite the growing use of English in higher education, how languages other than English function in EMI classrooms remains underexplored—especially in relation to classroom questioning practices. While existing research has significantly contributed to our understanding of questioning through the lens of teachers' perspectives (Aguilar, 2015), students have also been the subject of studies (Zhunussova et al., 2023; Corrales et al., 2016), and expanding this focus to include students' views can enrich and deepen the overall picture of classroom interaction (Doiz; Lasagabaster, 2023; Genç; Yüksel, 2021). As interaction unfolds in an EMI context, several components of the classroom context are worth exploring. The study is motivated by a growing interest in translanguaging practices within EMI context with a focus on questioning practices of both instructors and students.

1 THE PURPOSE OF THE STUDY

This study is a multilayered investigation of questioning practices of both students and lecturers in the English-medium instruction (EMI) context in a foundation university. The first purpose of the study is to examine the dynamics of EMI interaction by observing and recording an authentic face-to-face (F2F) EMI classroom context. The research targets explicitly the interactions between students and lecturers, as well as among students themselves, with a focus on understanding these interactions, the questioning techniques employed, and the contexts in which they occur.

The following key point is to take a closer look at how the interaction among classroom stakeholders unfolds, the types of questioning practices implemented, and the language mediums involved. Lastly, the study aims to gain insights into the participants' perspectives on their multilingual and multimodal questioning practices. The use of data collection tools designed to capture their perspectives provides greater detail, helping to enhance the emic perspective in the research.

To provide a comprehensive understanding, the study incorporates video recordings of classroom interactions, along with two other data sources: semi-structured interviews with undergraduate students and stimulated recall (SR) sessions with content lecturers. This approach allows participants to share their insights on the EMI classroom

dynamics, ensuring an emic perspective. By integrating multiple data collection methods, the study aims to enhance the qualitative methodology's strength and depth.

1.1 RESEARCH QUESTIONS

Q1 - What types of questions are posed by both content instructors and students during EMI lectures?

Q2 - What factors influence the choice of language (L1 and/or L2) used in content classes, as perceived by both students and lecturers?

2 LITERATURE REVIEW

2.1QUESTIONING PRACTICES

Classroom interaction involves communication between students and the teacher, which is typically a two-way process. Considering the teacher talk, it has been evident that questioning is a major part of classroom interaction. According to Cotton (1988), almost half of teacher talk consists of questioning instances, and this appears to have remained unchanged for nearly four decades. Regarding classroom interaction and questioning practices, the role of teachers has been at the center of the extant research (Dafouz; Sánchez-García, 2013; Lasagabaster; Doiz, 2022; Johnson; Picciuolo, 2020); however, the role of students has been overlooked, as there are limited studies done on questioning practices of students, especially in the EMI context (Duran; Sert, 2021; Yıldız et al., 2017). The significance of student questioning is that student-initiated questions indicate learner agency, and they foster a more engaging classroom environment (Jacknick, 2011; Sert, 2017). By asking questions, students take control of their learning, enhance discussions, seek guidance, and clarify concepts. These “uninvited contributions” (Waring, 2011) offer collaborative knowledge-building among participants, particularly when students co-construct knowledge during interactions (Knapp, 2014; Jiang; Zhang, 2023).

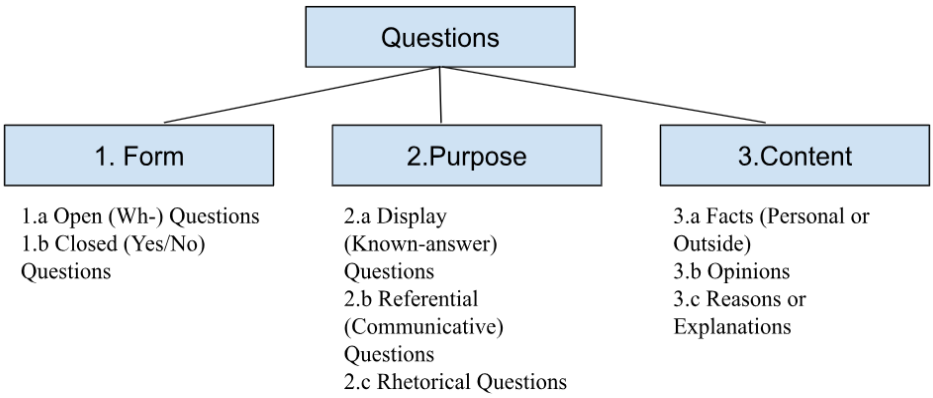
2.1.1 Question Types

Classroom interaction naturally involves questions, and they are a vital part of both teacher practice and student learning. Considering content lectures in the EMI context, it may be challenging for students to transition from daily life to academic life. In her research, Dalton-Puffer (2006) explores the speaking strategies utilized by second-language learners in content-focused classrooms. This topic is particularly significant for

language learners in Expanding Circle countries, such as Türkiye, where transitioning from classroom environments to real-life contexts is essential (Kachru, 1992).

Questions have purposes; therefore, it is essential to analyze and understand the meaning behind the questioning. Thompson (1997), as cited in Dalton-Puffer (2006), identifies three categories of questions: purpose, form, and content (see Figure 2). Within the purpose category, questions are divided into referential questions, which seek new information, and display questions, also known as "known-answer questions," which evaluate what learners already know. Further analysis of lecturers' questioning practices also identified a third type: rhetorical questions, which have also been observed in other studies on questioning methods (Long; Sato, 1983; Vivekmetakorn; Thamma, 2015).

Figure 1. Question Types



Source: Adapted from Dalton-Puffer (2006)

Questions can also be categorized by their grammatical structure, with closed questions (yes/no) being easier for students to answer. In contrast, open-ended questions (wh-) tend to be more difficult but promote greater participation and engagement (Çakır; Cengiz, 2016). Additionally, content questions may focus on facts, opinions, or reasons and explanations. Factual inquiries prompt specific responses, while opinion questions aim to involve students more actively (Brock, 1986).

2.2 TRANSLANGUAGING

The concept of translanguaging, coined initially in Welsh by Williams (1994), encompasses a more integrated approach to language use than traditional codeswitching. Michael-Luna and Canagarajah (2015) describe "code-meshing" as the blending of various communication methods and semiotics across languages. Unlike codeswitching,

which establishes rigid linguistic boundaries, translanguaging promotes creativity and fluidity in multilingual interactions, as noted by Garcia and Lin (2016).

In educational settings, translanguaging can manifest through one-word responses to complete sentences, often incorporated into multimedia lesson materials (Doiz; Lasagabaster, 2021; Rose, 2021). Within multilingual classrooms, both students and teachers engage in dynamic language practices. Researchers highlight a shift from codeswitching to a translanguaging framework, emphasizing its relevance in educational contexts (Goodman; Tastanbek, 2021; Sahan; Rose, 2021).

Mazak and Carroll (2016) argue that educators should move beyond monolingual ideologies to maximize the effectiveness of EMI. Embracing translanguaging can enhance students' use of English while also accommodating their first languages (L1). Observations and interviews suggest a growing need to understand how evolving educational translanguaging is influenced by various factors, such as time and subject matter (Smit, 2018). While translanguaging is often discussed in terms of oral and written language, this study also attends to its visual and embodied dimensions. Drawing on multimodal interaction analysis, translanguaging is conceptualized as a dynamic practice that includes not only linguistic choices but also gestures, gaze, and the use of classroom space and visual aids.

Overall, translanguaging plays a vital role in education, particularly within a multilingual EMI context. The use of L1 alongside English can enhance the learning process and affirm students' multilingual identities. Research into multilingual practices like codeswitching and translanguaging can foster better teaching and learning outcomes. This study will categorize all forms of language alternation in classroom recordings as multilingual practices, specifically referencing translanguaging in the analysis to emphasize the fluidity of language use in EMI contexts (Sahan; Rose, 2021).

3 THE STUDY & METHODOLOGY

3.1SETTING & PARTICIPANTS

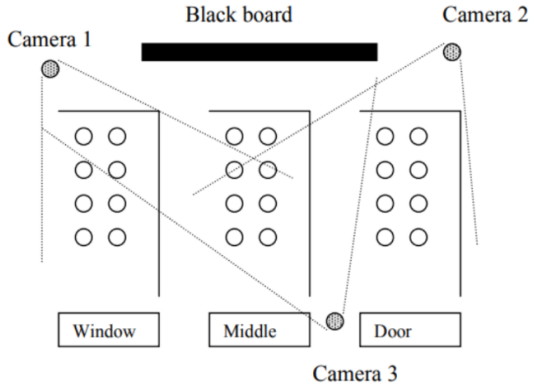
The study was conducted at a foundation university in Türkiye, and EMI was implemented across the faculties. Participants consist of two distinct groups: undergraduate students and EMI (content) lecturers. The first content lecturer, who will be referred to as Lecturer A, has 25 years of teaching experience and teaches the Electronics I course in the Department of Electrical and Electronic Engineering. He speaks

Turkish (L1) and English (L2), and the majority of his teaching experience is in an English-medium instruction (EMI) setting. In his lesson, fourteen undergraduate engineering students were present throughout the study. The second content lecturer, referred to as Lecturer B, has three years of teaching experience in EMI contexts and teaches the Computer Programming II course in the Department of Computer Engineering. He speaks Italian (L1) and English (L2), but he does not speak Turkish. There were twenty-seven undergraduate computer engineering students present in Lecturer B's lesson. Overall, the study participants consist of two content lecturers and 41 undergraduate engineering students.

3.2 DATA COLLECTION

The data collection procedure consists of three steps: classroom recordings, stimulated recall sessions with content lecturers, and semi-structured interviews with undergraduate students. These three steps were selected to enable triangulation of data and to gather both observed practices and participants' reflections. For a two-week period, the researcher observed and recorded the lessons of both lecturers using three cameras to avoid any blind spots (Koole, 2007). Since three cameras were simultaneously recording — two aimed at the students and one at the lecturer — the total recording time was tripled. Since the latter was considered the main camera, the time codes were set according to "Camera 3" in Figure 1, and the dataset was calculated accordingly. The total amount of classroom recordings was 7 hours and 2 minutes, covering both lessons (Electronics I and Computer Programming II) over a two-week span. These particular courses were chosen due to their differing levels of theoretical and abstract content and varying interactional styles consisting of two lecturers in the engineering field with different linguacultural backgrounds, which allowed for a broader understanding of multilingual questioning practices across contexts.

Figure 2. Positions and Range of Three Cameras



Source: Koole (2007)

After completing the classroom observations and recordings, the researcher analyzed and transcribed the classroom data using MAXQDA. In addition to the transcription, she noted instances where instructors used questioning practices, marked with color codes and various types of questions. SR sessions with content lecturers aimed to find out the rationale behind their questioning practices and translanguaging. Having asked lecturers questions about their in-class practices provided the study with an emic perspective (Smit, 2018). Adopting a multi-layered emic perspective in a research study allows the researcher to gain insight into how participants (i.e., lecturers and students) perceive and interpret their own actions; thereby constraining the researcher's interpretation and ensuring that the findings authentically represent the participants' narrative.

The semi-structured interviews with the students aimed to explore their perspectives on using questions and translanguaging practices during lessons. Similar to SR sessions, semi-structured interviews with students are also designed to ensure that they reflect the students' own viewpoints by minimizing the researcher's interpretation. In total, eight out of 41 students participated in semi-structured interviews. The total time codes of the datasets are displayed in Table 1.

Table 1. Total number of datasets

Datasets	Length	Medium
Classroom Recordings	07:02:40	Face-to-face
Semi-structured interviews with students	03:17:57	Online (Zoom)
Stimulated recall (SR) sessions with lecturers	01:50:48	Face-to-face
TOTAL	12:11:25 (12 hours 11 minutes 25 seconds)	

Source: Created by the researcher

Regarding the investigation of questioning practices, the use of both quantitative and qualitative research tools provides a comprehensive understanding of the phenomenon. The quantitative analysis focused on the frequency and distribution of question types, while the qualitative analysis examined the linguistic content and structure of the questions, including their wording, duration, and use of specific question forms. As illustrated in Figure 1, both the number and nature of the questions were of central importance to the study. Particular attention was paid to how the questions were formulated, which question words were employed, and how much time was allocated to each question, all of which contributed to a nuanced interpretation of multilingual questioning practices. Finally, this study primarily aims to analyze the questioning practices of EMI lecturers and undergraduate students, focusing on the purpose of questions while also examining other question types through coding and analysis of classroom recordings. This approach helps the researcher gain a deeper understanding of these questioning practices.

3.3 ANALYSIS OF DATASETS

Transcription of the three datasets was performed manually using Microsoft Word, integrated with MAXQDA, and facilitated by the VLC media player. The datasets, associated with three distinct research areas (classroom recordings, SR sessions, and semi-structured interviews), were grouped and analyzed through MAXQDA, a leading software tool for qualitative and mixed-method research (Kuckartz; Rädiker, 2019). This software helps researchers organize, analyze, visualize, and present their data effectively. The choice of MAXQDA was primarily due to its theme-related coding capabilities, which are particularly useful for handling large datasets from an emic perspective.

The preparation phase for analysis was extensive, with a significant focus on determining the appropriate analytical perspective. Data analysis can be approached in two ways: the data-driven (inductive) approach and the concept-driven (deductive) approach. MAXQDA supports both methods, enabling thematic analysis. While qualitative analysis should maintain some openness, careful planning is also essential (Kuckartz; Rädiker, 2019). Utilizing MAXQDA allowed for a systematic approach to manage the substantial data volume.

The initial transcription followed an orthographic style. After reviewing notable data instances, the focus narrowed to questioning strategies within the EMI classrooms, with research questions formulated post-analysis of the first dataset (classroom recordings). The analytical framework for questions was adapted from Dalton-Puffer's (2006) work. The analysis and presentation of classroom data in the findings chapter employed multimodal conversation analysis (CA). To enhance audience understanding, relevant excerpts from classroom observations were accompanied by screenshots from video recordings. Any identifiable faces in the screenshots were blurred to comply with ethical considerations.

In the current study, two main concepts emerged: multilingual use and questioning practices within the classroom, which were central to semi-structured student interviews and SR sessions with instructors. The analysis of these data collection methods was conducted from a data-driven perspective using MAXQDA, employing Strauss and Corbin's (1990) grounded theory coding scheme, which consists of open, axial, and selective coding. This iterative process allowed for an in-depth exploration of diverse data types.

Open coding was the initial step, where the researcher engaged with the data and developed raw codes such as "Turkish input" and "student input." Axial coding involved establishing connections between these codes, while selective coding identified a core category, in this case, "multilingual questioning practices in EMI." Ultimately, this resulted in three main categories: multilingual practices, types of questions (both lecturer-initiated and student-initiated), and teaching strategies.

The stimulated recall sessions offered vital insights into the lecturers' thought processes following classroom observations. After reviewing recorded lessons, the researcher posed targeted questions about the lecturers' multilingual patterns and

questioning approaches, facilitating critical self-reflection on their teaching methods. These questions were prepared in advance and approved by an advisor. Semi-structured interviews with students provided another layer of qualitative data, guided by nine predefined core questions that allowed personalized follow-ups based on each student's program (electric-electronics or computer engineering). Care was taken to avoid leading questions, promoting a natural flow of thoughts.

Once transcription was complete, the coding scheme was applied again to analyze student perspectives using MAXQDA. The software's visualization tools, including code explorers and co-occurrence data, enabled analysis of the interplay between question types and their relationships, making the extensive data more comprehensible and facilitating meaningful conclusions.

3.4 CONVERSATION ANALYSIS

Seedhouse (2005) asserts that conversation analysis (CA) serves as a pivotal methodological approach within social science research, tracing its origins back to sociologists Sacks and Schegloff. CA is described as a "naturalistic observational discipline" designed to meticulously examine the complexities of social interaction (Sacks et al., 1974). The framework outlined by Seedhouse (2004; 2005) comprises four essential principles: the emic perspective, detailed transcription conventions, context-sensitive interactions, and data-driven analysis. These principles not only enhance theoretical understanding but also act as practical tools revealing the dynamics of multilingual engagement, particularly within EMI classroom scenarios.

A key feature of CA is its emic perspective, which focuses on understanding behavior from within a specific context rather than imposing external viewpoints. This approach enables researchers to investigate how individuals respond and engage with one another during conversations, with an emphasis on the progression and structure of their interactions (Hutchby; Wooffitt, 1998). While CA has faced criticism for overlooking certain contextual factors such as the social identities of speakers, these critiques have prompted more sophisticated and nuanced analyses that integrate these critical dimensions, thereby strengthening the methodology's applicability to various communicative contexts.

Furthermore, CA employs a comprehensive transcription methodology that captures not just verbal exchanges but also non-verbal cues, enhancing the depth of

interaction analysis. Regarding the non-verbal cues, the multimodality aspect of the conversation analysis process plays a vital role in the analysis of the classroom interaction. Scholars like Goodwin and Heath have expanded on this by integrating gestures and gaze into the transcription process (Goodwin, 1984; Heath, 1986). Notably, developments such as Mondada's multimodal transcription conventions have further refined the documentation of embodied actions (Mondada, 2018). The video recordings of the lessons provided a clear overview of the classroom interaction not only with linguistic output but also the visual practices resulting in a more in-depth analysis of interaction with visual aspects such as gazes, gestures, facial expressions, spatial arrangements, and use of physical artifacts as supported by the screenshots from the recordings. Overall, the emphasis on a data-driven, bottom-up approach allows multimodal CA to avoid presumption and theoretical bias, making it a robust tool for examining multilingual practices in educational settings by exploring how language is navigated within contextually rich environments (Seedhouse, 2005).

4 FINDINGS AND DISCUSSION

The results of this study reveal significant differences in questioning practices between instructors from diverse linguistic backgrounds and provide clear insights from student-initiated questions, particularly those involving translanguaging. Before discussing the details of the extracts and the detailed analysis of the sample interactions, it is essential to comment on the numerical data regarding questioning practices in the EMI classroom context. The summarized data present the frequency and percentage of different categories of question types used in classroom interactions. In terms of *form*, open-ended questions accounted for 423 occurrences, making up 63.99% of the total questions, while closed questions had 238 occurrences, representing 36.16%. Regarding *purpose*, referential questions had 308 occurrences, which is 46.60% of the total. Display questions slightly exceeded this, with 332 occurrences at 50.23%. Rhetorical questions were the least common, with only 21 occurrences, translating to 3.18%. For *content*, questions about reasons or explanations were the most prevalent, with 341 occurrences (51.59%). Questions related to facts followed with 263 occurrences (39.79%), while opinions were the least frequently asked, with just 57 occurrences, or 8.62%. Overall, a total of 661 questions were analyzed, accounting for 100% of the data collected.

Regarding two different classes, the percentages of content question types and purpose ones are presented in graphs separately (see Appendix).

Another crucial finding was that the questioning practices between the instructors showed differences not only in frequency of question types but also in coverage of the questions. The graph indicates that content and purpose-related questions occur more frequently in electronics classes than in computer ones (see Appendix). However, when comparing this frequency data with the coverage percentages in a second line graph, a discrepancy becomes apparent. During the coding process, the researcher selected the full question utterance, which affected the coverage representation. For instance, although short closed questions like “Do you see?” and longer ones like “Did you understand the concept that we were talking about?” fall under the same category, the longer question occupies more transcription space, increasing its coverage. This suggests that CMPE classes featured more elaborated and lengthier questions, which resulted in greater textual coverage compared to those in EEE classes.

The numerical data of the questions sheds light on the surface of the classroom interaction. Considering the practices, two sample analyses of occurrence are given below in a conversation analysis format. Specific codes and symbols derived from the CA extract can be found in the Jeffersonian “Transcription Conventions” and Mondada's “Multimodal Transcription Conventions” in the appendix (see Appendix). The first sample is from the computer engineering department.

Extract 1: Inheritance (Computer programming course)

01	LecB:	second principle +the second characteristic second property
		+LecB shows two with his hand
02→		(.) ↑<u>inheritance</u> now inheritance do you know what
03→		inheritance ↑means in english? do you have the ↑turkish
04→		word >for it<? well you do
05	Kenan:	kalıtım [sanki?
		inheritance I guess
06	LecB:	$[I don't know$
07	Mert:	[may i- may i
08	LecB:	$[i- i- can- cannot say that$
		((Students and LecB laugh))

09→ Mert: MAY i google it?
10 LecB +yeah you can google it
((LecB nods))
11 +Serhat raises both hands
12 Mert: thank you
((LecB makes eye contact with Serhat))
13→ Serhat:can we call it legacy?
14 LecB legacy (.) i am trying to find the turkish word so everyone
15 knows what i am talking about okay? +can you find it?
+LecB moves onto Mert's desk
16 Mert: e:r okay uhm
17 Elif: [kalıtım
inheritance
18 Levent:[kalitimsal
hereditary
19 Mert: kalıtım sanki
inheritance I guess
20 LecB $okay +i trust it$ (.) it's like
+LecB shrugs his shoulders
((students and lecturer laugh))

Source: Transcribed by the researcher

In this extract, Lecturer B asks two referential questions, one after the other (lines 02-03), pausing slightly between them. In the second question, the lecturer specifically requests the Turkish translation of "inheritance." Following a brief discussion among the students in Turkish, Kenan responds with the word "kalıtım," which can be translated as the Turkish equivalent of "inheritance." He adds "sanki," an evidential marker, with a rising intonation, indicating uncertainty (Hauser, 2018). A humorous moment occurs when both Kenan and the lecturer inadvertently speak at the same time, prompting laughter from the class (Jeder, 2015). In line 05, when questioned about his confidence in his answer, Kenan speaks softly, suggesting he is unsure. The lecturer uses humor by saying "I cannot say that" with a smile, expressing his own uncertainty about Kenan's translation, as the lecturer does not speak Turkish.

Later, Mert asks if he can search for the answer online, to which the lecturer agrees, giving him a go-ahead token, nodding to encourage him. While the students check their

devices, Serhat, who has been raising his hand for a while, poses an alternative question, suggesting "legacy." In a semi-structured interview, Serhat expresses “a preference for speaking only in English during lessons and dislikes when teachers use Turkish, highlighting his monolingual stance on language use in classes”. This contrasts with current literature, which often supports multilingual practices (Shvidko, 2017; Vanichakorn, 2009). Notably, Serhat is the only student who has voiced concerns about using Turkish in class. However, the lecturer clarifies that he sought the Turkish term so that all students could comprehend the key concept. After receiving similar responses about the term "kalıtım," he proceeds to explain "inheritance" in English, referencing Serhat's answer. To ensure comprehension, the lecturer includes visuals of dogs in the presentation and uses his laser pointer to engage with the material projected on the whiteboard (see Figure 3). His insistence on finding the Turkish meaning is further elaborated upon during a subsequent stimulated-recall session.

Figure 3: Screenshot from the computer programming class

Source: Recorded by the researcher

After the observations, Lecturer B was shown this part of the lesson and asked about his emphasis on identifying the Turkish equivalent of specific keywords. He explained during the stimulated recall session that his familiarity with Italian, which shares roots with English, helps him understand those terms without needing clarification. He recognizes that Turkish has different linguistic roots, and thus, words that seem straightforward to him can be challenging for his students. His goal is to ensure that they grasp the meaning of any complex or uncommon words he introduces. He asks his students to translate these terms as a way of verifying their understanding, using tools like Google or dictionaries as needed (Aizawa et al., 2023; Eser; Dikilitaş, 2017). His

approach highlights his concern for his students' comprehension rather than his own, as he actively listens to confirm their grasp of the language.

This situation parallels a case in Rosiers' study, where a Dutch teacher, unfamiliar with Turkish, encourages a Turkish-speaking student to communicate with her, using non-verbal cues to show her engagement (Slembrouck; Rosiers, 2018). However, the interaction described here is more meaningful, as it successfully fulfills the core purpose of communication—ensuring understanding—contrasting with Auer's critique of Rosiers' case for lacking that essential communicative element (Auer, 2022).

Through a combination of classroom observations and interviews, the study uncovered that multilingual questioning practices enhance student engagement in EMI environments. The following extract is from the Electronics I course, taught by Lecturer A. In this lesson, the lecturer asks for a volunteer to come to the board to perform a specific calculation. Since the original extract is long, some parts of the interaction will be omitted due to space restrictions.

Extract 2: Volunteer on the board (Electronics course)

15		we will choose a (.) candidate (.) to lead the solution on
16		the whiteboard
		((students look at each other & whisper))
17		(5.0)
		((Osman pats on Burak's shoulder to encourage him to go to the board and they laugh))
18	LecA:	evet var mi gönüllü arkadaşlar? Any one who wants to
		yes any volunteers fellas?
19		(1.0)
20		do the drawing and the solution?
21		(1.0)
22		Oka:y $yapana gofret vericem$
		i'll give a wafer to the volunteer
23	Osman:	[$bunu gofret kesme-$
		wafer would not be-
24	Mete:	[$gofret yetmez$
		wafer will not be enough
		((Lec A takes a sip from his mug and he laughs while drinking it))
		((Lines 25-50 are omitted))
51→	LecA:	↑hadi peki nerden başlıyoruz? what do we start with?

		let's go, okay where do we start?
52	Mete:	we first start with the voltage drain at the very beginning
		((Mete points to board))
53	LecA:	>tsch tsch [tsch<
		no no no
54	Mete:	[baska bi yer mi?
		is it somewhere else?
55	LecA:	conceptually you start with
56		(1.0)
		((Met walks to the board))
57	Burak:	equations-

Source: Transcribed by the researcher

In this extract, Lecturer A asks a student to volunteer to solve a MOSFET equation problem on the whiteboard. While doing so, he produces sentence-level Turkish utterances throughout the interaction, just as the students do. It is clear that the students feel uneasy, as they begin to whisper and suggest each other as potential "volunteers." In lines 15 and 16, one student encourages another by patting him on the shoulder to go to the board. After a short wait, in line 18, the lecturer speaks in Turkish, then repeats the same sentence in English, asking a referential question. In line 20, he lightens the mood with a humorous offer of a wafer as a reward. Aware of these "wafer promises' from past lessons, two students comment that a wafer won't be enough, highlighting the task's difficulty. This leads to a shared laugh, and the lecturer even accidentally spits a bit of his drink while chuckling. During the omitted lines between 25 and 50, the students try to negotiate with the lecturer about the prize for being a volunteer. Following the discussion, Mete volunteers to solve the equation on the board. Then, Lecturer A finalizes the discussion with line 51, producing both Turkish and English utterances, which leads the students back to the topic at hand. Lecturer A asks a display question both in Turkish and English, directing towards Mete and the whole class (see Figure 3). Mete answers the question; however, Lecturer A responds with a specific sound (tsch) in Turkish, indicating no. Mete continues his utterance in Turkish with a referential question. Then Lecturer A starts answering him with a factual statement, but his friend Burak finishes Lecturer A's utterance.

Figure 3: Screenshot from the electronics class

Extract 2: Volunteer on the board (Electronics course)

58	LecA:	-↑dc (.) you start with dc analysis (.) what is the aim of
59		dc analysis?
60	Mete:	to determine the key point
61	LecA:	to determine the ↑operating point. ↑very good.
		((Mete shows thumbs up and smiles at Burak and Osman))
62	LecA:	so:
		((LecA turns to the board))
63→	Osman:	helal olsun°
		well done/bravo
		((Mete smiles and turns to the board))
		((Lines 64-78 are omitted)
79	LecA:	type vg (.) vg is equal to-
80	Mete:	-should i write the open formula?
81	LecA:	yeah just write it (.) what is sixty eight divided by? just
82		type it >just type it<
83	Mete:	tamam hocam
		okay my lecturer
84	LecA:	sixty eight divided by (.) hundred forty three plus sixty
85		eight times worth what is it?
		((LecA looks at the students #Figure 7))
86		(6.0)
		((students including Mete calculate in their calculators))
87→	Cenk:	üç nokta seksen altı°
		three point eighty six
88	Mete:	üç nokta seksen altı
		three point eighty six
		((Mete writes it on the board))

89	LecA:	three point eighty six volts
90		(2.0)
91		very good

Source: Transcribed by the researcher

In the second part of this extract, Lecturer A's answer overlaps with Burak's. Mete answers Lecturer A's display question correctly and gets positive feedback from the lecturer. A fellow student, Osman, gives Mete an encouragement token in Turkish in line 63. Similar to the translingual expression "hocam (my lecturer)", "helal olsun (bravo)" is also used in Turkish to congratulate a student. To solve the equation, two students, Cenk and Osman, actively assist their friend Mete on the whiteboard throughout the collective problem-solving session.

The use of multiple languages among students can strengthen community bonds and convey feelings, as noted by Sert (2005) and Bensen and Çavuşoğlu (2013). This multilingual interaction not only fosters collaboration but also encourages motivation for learning. During an interview, Osman, the student who helps Mete, explains his tendency to switch languages during lectures. He states that when a lecturer selects a student to work on a problem on the board, it is essential for his peers to assist, as he recognizes that he could be in the same position. He notes a mix of Turkish and English, depending on the classroom dynamics, emphasizing the importance of supporting one another; however, he states that he tries his best to use English whenever he can.

The collaboration between Cenk and Mete in lines 87-88 shows that solving mathematical equations may require collective learning and their use of common linguistic backgrounds. Engaging in multilingual practices, such as translanguaging and code-switching, can help students co-create knowledge during lessons. Although tackling problems on the whiteboard can be both thrilling and stressful, it plays a significant role in collaborative learning (Balaman; Sert, 2017; Goodwin, 2013; Schwab, 2011). Students are pushed to think critically as they evaluate and comment on their peers' solutions (Dalton-Puffer et al., 2018).

Furthermore, Mete, the volunteer student on the board, provides insight into the challenges of participating in class during the semi-structured interview, noting that class participation is typically low. He states that when a question becomes a collective challenge, it shifts the focus from individual effort to group collaboration. This approach

can enhance overall participation. Moreover, in their project-based education system, oral assessments take precedence over written exams. He states that students find that engaging at the board helps prepare them for these evaluations, since such instances often mirror what they might face in oral assessments. Thus, active participation on the board proves beneficial for students.

CONCLUSION

The types of questions posed during EMI lectures reveal interesting dynamics between content instructors and undergraduate engineering students. The questioning practices of content lecturers and undergraduate engineering students were categorized into three types: form, content, and purpose. Analysis reveals that open-ended questions were nearly twice as common as closed questions, emphasizing their role in promoting classroom interaction and higher-level thinking skills. Despite this trend, Lecturer A favored closed questions, particularly during problem-solving sessions in the electronics course, to assess students' understanding of factual information. In contrast, Lecturer B posed more open-ended questions in the computer programming course, aiming for meaningful engagement.

Deriving from the extracts in both lessons, the emphasis on problem-solving in engineering courses significantly influences the nature of these inquiries, highlighting the importance of applying knowledge to real-world contexts (Doiz; Lasagabaster, 2023). Regarding content questions, the questioning patterns also reflected differences in course content, with more fact-based questions observed in the electronics course compared to opinion-based inquiries, which were notably rare. Lecturer B favored factual and reason/explanation inquiries over opinion-based discussions, leading to limited critical inquiry within the classroom. Although students tended to respond to opinion questions when given sufficient wait time, the overall low frequency of such questions indicates a need for improvement. Therefore, it is recommended that students should be encouraged to engage with opinion questions alongside fact and reason-explanation inquiries to foster deeper critical thinking.

Considering the purpose questions, the predominance of display questions aligns with findings from previous research, indicating a consistent trend in academic settings

(Sánchez-García, 2018; Genç; Yüksel, 2021; Meneghetti, 2016). The emphasis on problem-solving in engineering courses significantly influences the nature of these inquiries, highlighting the importance of applying knowledge to real-world contexts (Doiz; Lasagabaster, 2023). Additionally, the limited use of rhetorical questions suggests a preference for fostering interaction between instructors and students, which is central to effective education (Dafouz; Sanchez-García, 2013; Vivekmetakorn; Thamma, 2015). Notably, the questioning patterns of Lecturer A and Lecturer B further illustrate these trends, with Lecturer A favoring display questions while Lecturer B leans towards referential questions, reflecting their distinct teaching styles and student interactions.

In terms of multilingual practices, both lecturers and students used their linguistic backgrounds to communicate effectively in an English-medium instruction (EMI) environment. Auer (2022) distinguishes between first language (L1), which students have mastered, and second language (L2), which they are in the process of acquiring. For the students, Turkish was their L1 and English their L2. Both undergraduate students and Lecturer A frequently alternated between Turkish and English during classes. Research indicates that EMI classes involve more than just English, as students and instructors draw from their linguistic backgrounds (Rose, 2021).

Lecturer A frequently employed translanguaging, especially when asking questions, allowing him to connect better with the students. In contrast, Lecturer B integrated metalinguistic exercises based on his Italian heritage, illustrating a broader application of translanguaging that enhances rapport with students by allowing them to find and use Turkish correspondences of technical words (García; Wei, 2014).

The difference between the coverage and the frequency of questioning practices of two lecturers may stem from the course content and the types of questions typically asked in each context. It reflects variations in the level of elaboration required across courses and suggests that computer engineering classes might demand more detailed explanations and deeper analytical engagement—possibly influenced by the fact that Lecturer B does not share the students' first language, Turkish. In contrast, Lecturer A tended to ask shorter questions, which could be attributed to his shared linguistic background with the students, allowing him to switch to Turkish for clarification or simplification when needed.

The literature supports the notion that using L1 in EMI contexts can be advantageous for students, and most participants recognized its benefits (Tai; Wei, 2020). Students highlighted the positive aspects of using Turkish in their interviews, with lectures encouraging the use of various language resources and translation tools (Macaro, 2018). From students' feedback, two main factors influencing their translanguaging practices emerged: cultural nuances and language proficiency. They expressed greater comfort in articulating ideas rooted in Turkish culture, while some struggled to convey complex thoughts in English. Thus, returning to their L1 allows for more accurate self-expression. Canagarajah (2012) views flexible language choice as a collaborative meaning-making process, leading to translanguaging episodes that facilitate understanding. Sahan and Rose (2021) advocate for a translanguaging framework, which legitimizes multilingual learning in EMI contexts.

Additionally, instances from the study indicate that pedagogical translanguaging helps address misunderstandings and engage students (Aleksić; García, 2022). Researchers have explored how language alternation contributes to effective communication and repair in classroom interactions (Cheng, 2013). The study documented similar patterns of language use among lecturers and students, particularly with engineering-related terminology, demonstrating the effectiveness of translingual practices in learning environments (Bozbıyık; Balaman, 2023). In EMI interactions, both students and content lecturers utilized their combined linguistic resources to navigate subject matter effectively.

In conclusion, the current study revealed valuable viewpoints and insights from stakeholders that could enhance EMI pedagogy. The first recommendation emphasizes the importance of recognizing the diverse language skills of both lecturers and students in an EMI classroom, as this approach enhances engagement and well-being. The second suggests that institutions should provide EMI training for instructors to improve teaching effectiveness and support educators in understanding diverse student backgrounds through action research. The third advocates for creating opportunities for student participation in discussions, which can enhance engagement and help meet educational goals. Workshops and dialogue sessions can facilitate understanding of both students' and lecturers' needs.

APPENDIX

https://docs.google.com/document/d/1VVn-uO7dtd_67Dr8G8mWIgZKi5ENXuVdDlpzC2IxVng/edit?usp=sharing

REFERENCES

AGUILAR, Marta. Engineering lecturers' views on CLIL and EMI. **International Journal of Bilingual Education and Bilingualism**, v. 20, n. 6, p. 722–735, 2015.

AIZAWA, I.; ROSE, H.; MCKINLEY, J.; THOMPSON, G. A comparison of content learning outcomes between Japanese and English medium instruction. **Language and Education**, p. 1–20, 2023.

ALEKSIĆ, G.; GARCÍA, O. Language beyond flags: teachers misunderstanding of translanguaging in preschools. **International Journal of Bilingual Education and Bilingualism**, v. 25, n. 10, p. 3835–3848, 2022.

ATAŞ, Uğur. Translanguaging in English-medium instruction (EMI): examining English literature content classrooms. **Turkish Journal of Education**, v. 12, n. 3, p. 142–157, 2023.

AUER, P. "Translanguaging" or "doing languages"? Multilingual practices and the notion of "codes." **ResearchGate**, 2022.

BALAMAN, U.; SERT, O. The coordination of online L2 interaction and orientations to task interface for epistemic progression. **Journal of Pragmatics**, p. 115–129, 2017.

BENSEN, H.; ÇAVUŞOĞLU, Ç. Reasons for the teachers' uses of code-switching in adult EFL classrooms. **Hasan Ali Yücel Eğitim Fakültesi Dergisi**, 2013.

BOZBIYIK, M.; BALAMAN, U. The role of translingual peer involvement in resolving understanding troubles in the English medium of instruction classroom. **System**, v. 113, p. 103003, 2023.

BROCK, Cynthia A. The effects of referential questions on ESL classroom discourse. **TESOL Quarterly**, v. 20, p. 77–59, 1986.

CANAGARAJAH, S. **Translingual practice: global Englishes and cosmopolitan relations**. 1. ed. London: Routledge, 2012.

CALVO, Luísa C. S.; COGO, Alessandra; KADRI, Mônica S. E.; GIMENEZ, Tânia. "English gradually" and multilingual support in EMI: insights from lecturers in two Brazilian universities. **Journal of English as a Lingua Franca**, v. 11, n. 2, p. 147–170, 2022.

CHENG, T. P. Pragmatic assessment in L2 interaction: Applied conversation analysis for pedagogic intervention. 2013. **Doctoral dissertation**, University of Hawai'i at Manoa.

CORRALES, Katharine A.; REY, Luis; ESCAMILLA, Nancy S. Is EMI enough? Perceptions from university professors and students. **DOAJ (Directory of Open Access Journals)**, 2016.

COTTON, Kathleen. Classroom questioning. New Jersey, US: Northwest Regional Educational Laboratory. **Office of Educational Research and Improvement (OERI)**. 1988.

ÇAKIR, Hasan; CENGIZ, Ömer. The use of open ended versus closed ended questions in Turkish classrooms. **Open Journal of Modern Linguistics**, v. 6, n. 2, p. 60–70, 2016.

DAFOUZ, Emma; SANCHEZ-GARCÍA, Daniel. "Does everybody understand": teacher questions across disciplines in English-mediated university lectures – an exploratory study. **Language Value**, v. 5, p. 129–151, 2013.

DALTON-PUFFER, Christiane. Questions as strategies to encourage speaking in content-and-language-integrated classrooms. In: USÓ-JUAN, Esther; MARTÍNEZ-FLOR, Alicia (ed.). **Current trends in the development and teaching of the four language skills**. Berlin; New York: De Gruyter Mouton, 2006, p. 187–214.

DALTON-PUFFER, Christiane. **Cognitive discourse functions**: specifying an integrative interdisciplinary construct. De Gruyter. 2016.

DALTON-PUFFER, C.; BAUER-MARSCHALLINGER, S.; BRÜCKL-MACKEY, K.; HOFMANN, V.; HOPF, J.; KRÖSS, L. M.; LECHNER, L. Cognitive discourse functions in Austrian CLIL lessons: towards an empirical validation of the CDF construct. **European Journal of Applied Linguistics**, v. 6, n. 1, p. 5–29, 2018.

DOIZ, Aintzane; LASAGABASTER, David. **Analysing EMI teachers' and students' talk about language and language use**. In: ROUTLEDGE EBOOKS. p. 34–55, 2021.

DOIZ, Aintzane; LASAGABASTER, David. An analysis of the type of questions posed by teachers in English-medium instruction at university level. **Education Sciences**, v. 13, n. 1, p. 82, 2023.

DURAN, Duygu; SERT, Olcay. Student-initiated multi-unit questions in EMI classrooms. **Linguistics and Education**, v. 65, p. 100980, 2021.

ESER, O.; DIKILITAŞ, K. Learners' perceptions of translation in English as the Medium of Instruction (EMI) at university level. **ERIC - Education Resources Information Center**, 2017.

GARCÍA, Ofelia; LIN, Angel M. Y. **Extending understandings of bilingual and multilingual education**. In: SPRINGER EBOOKS. p. 1–20, 2016.

GARCÍA, O.; WEI, L. **Translanguaging**: Language, Bilingualism and Education. v. 1. London: Palgrave Pivot, 2014. DOI: 10.1057/9781137385765.

GENÇ, Elif; YÜKSEL, Derya. Teacher questions in English medium instruction classrooms in a Turkish higher education setting. **Linguistics and Education**, v. 66, p. 100992, 2021.

GENÇ, Elif; YÜKSEL, Derya; CURLE, Samantha. Lecturers' translanguaging practices in English-taught lectures in Turkey. **Journal of Multilingual Theories and Practices**, v. 4, n. 1, p. 8–31, 2023.

GOODMAN, Bridget; TASTANBEK, Serdar. Making the shift from a codeswitching to a translanguaging lens in English language teacher education. **TESOL Quarterly**, v. 55, n. 1, p. 29–53, 2021.

GOODWIN, Charles. Notes on story structure and the organization of participation. In: ATKINSON, J. Maxwell; HERITAGE, John (Eds.). **Structures of social action**: studies in conversation analysis. Cambridge: Cambridge University Press, 1984. p. 225-246.

GOODWIN, C. The co-operative, transformative organization of human action and knowledge. **Journal of Pragmatics**, v. 46, n. 1, p. 8–23, 2013.

HAUSER, Elke. Being a non-expert in L2 English: constructing egalitarianism in group preparation work. **Hacettepe University Journal of Education (HUJE)**, v. 33, p. 93–112, 2018.

HEATH, Shirley Brice. Taking a cross-cultural look at narratives. **Topics in Language Disorders**, v. 7, n. 1, p. 84, 1986.

HUTCHBY, Ian; WOOFFITT, Robin. **Conversation analysis**: principles, practices, and applications. Cambridge: Polity Press, 1998.

JACKNICK, Christine M. "But this is writing": post-expansion in student-initiated sequences. **Novitas-ROYAL** (Research on Youth and Language), v. 5, n. 1, p. 39–54, 2011.

JEDER, Daniel. Implications of using humor in the classroom. **Procedia - Social and Behavioral Sciences**, v. 180, p. 828–833, 2015.

JEFFERSON, Gail. Glossary of transcript symbols with an introduction. In: LERNER, Gene H. (ed.). **Conversation analysis**: studies from the first generation. Amsterdam: John Benjamins, 2004, p. 13–31.

JIANG, A. L.; ZHANG, L. J. Understanding knowledge construction in a Chinese university EMI classroom: A translanguaging perspective. **System**, v. 114, p. 103024, 2023. DOI: 10.1016/j.system.2023.103024.

JOHNSON, John H.; PICCIUOLO, Maria. Interaction in spoken academic discourse in an EMI context: the use of questions. In: **International Conference on Higher Education Advances** (HEAd'20), 6., 2020.

KACHRU, Braj B. World Englishes: approaches, issues and resources. **Language Teaching**, v. 25, n. 1, p. 1–14, 1992.

KNAPP, A. Language choice and the construction of knowledge in higher education. **European Journal of Applied Linguistics**, v. 2, n. 2, p. 165–203, 2014. DOI: 10.1515/eujal-2014-0012.

KOOLE, T. Parallel activities in the classroom. **Language and Education**, v. 21, n. 6, p. 487–501, 2007. DOI: 10.2167/le713.0.

KUCKARTZ, Udo; RÄDIKER, Sabine. **Analyzing qualitative data with MAXQDA**. In: SPRINGER EBOOKS, 2019.

LASAGABASTER, David; DOIZ, Aintzane. Classroom interaction in English-medium instruction: are there differences between disciplines? **Language, Culture and Curriculum**, v. 36, n. 3, p. 310–326, 2022.

LONG, Michael H.; SATO, C. J. Classroom foreigner talk discourse: forms and functions of teachers' questions. In: SELIGER, Herbert W.; LONG, Michael H. (Eds.). **Classroom oriented research in second language acquisition**. p. 268–285. Rowley, MA: Newbury House, 1983.

MACARO, E. **English Medium Instruction**. Oxford: Oxford University Press, 2018.

MAZAK, Catherine; CARROLL, Kevin. **Translanguaging in Higher Education**: Beyond Monolingual Ideologies. Bristol; Blue Ridge Summit: Multilingual Matters, 2016.

MENEGHETTI, M. English as a medium of instruction at the University of Padova: interaction in the classroom. 2016. **Dissertação de Mestrado**, University of Padova, Padova, 2016.

MICHAEL-LUNA, Sara; CANAGARAJAH, Suresh. Multilingual academic literacies. **Journal of Applied Linguistics and Professional Practice**, v. 4, n. 1, p. 55–77, 2015.

MONDADA, Lorenza. Multiple temporalities of language and body in interaction: challenges for transcribing multimodality. **Research on Language and Social Interaction**, v. 51, n. 1, p. 85–106, 2018.

ROSE, Heath. **Students' language-related challenges of studying through English**. In: ROUTLEDGE EBOOKS. p. 145–166, 2021. Disponível em: https://doi.org/10.4324/9781003134534-8.

SACKS, Harvey; SCHEGLOFF, Emanuel A.; JEFFERSON, Gail. A simplest systematics for the organization of turn-taking for conversation. **Language**, v. 50, n. 4, p. 696, 1974. Disponível em: https://doi.org/10.2307/412243.

SÁNCHEZ-GARCÍA, D. **Teacher questioning**: exploring student interaction and cognitive engagement in Spanish and EMI university lectures. Porta Linguarum. 2018. Available at: https://doi.org/10.30827/digibug.54304.

SAHAN, Kutlay; ROSE, Heath. Translanguaging or code-switching? Re-examining the functions of language in EMI classrooms. In: **Multilingual Perspectives from Europe and Beyond on Language Policy and Practice**. 1. ed. p. 45–62, 2021. Disponível em: https://doi.org/10.4324/9780429351075-6.

SCHWAB, G. From dialogue to multilogue: a different view on participation in the English foreign-language classroom. **Classroom Discourse**, v. 2, n. 1, p. 3–19, 2011. https://doi.org/10.1080/19463014.2011.562654.

SEEDHOUSE, Paul. Conversation analysis methodology. **Language Learning**, v. 54, S1, p. 1–54, 2004.

SEEDHOUSE, Paul. Conversation analysis and language learning. **Language Teaching**, v. 38, n. 4, p. 165–187, 2005.

SERT, Olcay. Creating opportunities for L2 learning in a prediction activity. **System**, v. 70, p. 14–25, 2017.

SERT, Olcay. The functions of code-switching in ELT classrooms. **ERIC**. 2005. Disponível em: https://eric.ed.gov/?id=ED496119

SHVIDKO, Elena. Learners' attitudes toward "English-only" institutional policies: Language use outside the classroom. **ERIC**. 2017. Disponível em: https://eric.ed.gov/?id=EJ1170951.

SMIT, Ulrike. **Classroom discourse in EMI**. In: ROUTLEDGE EBOOKS. p. 99–122, 2018.

SLEMBROUCK, S.; ROSIERS, K. Translanguaging: a matter of sociolinguistics, pedagogics and interaction? In: DUCHÊNE, A.; MELLINGEN, M.; ROBERTSON, L. (org.). **The multilingual edge of education**. [S.l.]: Palgrave Macmillan, 2018. p. 165–187. Disponível em: https://doi.org/10.1057/978-1-137-54856-6_8.

STRAUSS, Anselm L.; CORBIN, Juliet. **Basics of qualitative research**: grounded theory procedures and techniques. Thousand Oaks, CA: Sage, 1990.

TAI, K. W. H.; WEI, L. Constructing playful talk through translanguaging in English medium instruction mathematics classrooms. **Applied Linguistics**, v. 42, n. 4, p. 607–640, 2020. https://doi.org/10.1093/applin/amaa043.

THOMPSON, Lynne. **Children Talking**: The Development of Pragmatic Competence. London: Multilingual Matters Publisher, 1997.

VANICHAKORN, N. Re-examine the use of the student's first language in the English as a foreign language classrooms: a cross-case analysis from undergraduate engineering students in Bangkok, Thailand. **Journal of College Teaching & Learning**, v. 6, n. 5, 2009. Disponível em: https://doi.org/10.19030/tlc.v6i5.1137.

VIVEKMETAKORN, C. K.; THAMMA, M. Teacher questioning from a discourse perspective. **LEARN Journal**: Language Education and Acquisition Research Network, v. 8, n. 1, p. 63–87, 2015.

WARING, H. Z. Learner initiatives and learning opportunities in the language classroom. **Classroom Discourse**, v. 2, n. 2, p. 201–218, 2011. DOI: 10.1080/19463014.2011.614053.

WILLIAMS, Colin. Arfarniad o Ddulliau Dysgu ac Addysgu yng Nghyd-destun Addysg Uwchradd Ddwyieithog, [An evaluation of teaching and learning methods in the context of bilingual secondary education]. 1994. **Unpublished doctoral thesis**, University of Wales, Bangor.

YILDIZ, Mehmet; SORUÇ, Adem; GRIFFITHS, Carol. Challenges and needs of students in the EMI (English as a medium of instruction) classroom. **Konin Language Studies**, v. 4, p. 387–402, 2017.

ZHUNUSSOVA, Gulmira; TAJIK, Mansoor A.; FILLIPOVA, Liliya; ANTWI, Samuel. "I am a mixed person of Kazakh, Turkish and English": multilingual students' identity in EMI universities in Kazakhstan. **System**, v. 119, p. 103159, 2023.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.204-232

COMPARING THE EFFICIENCY OF HUMAN-HUMAN AND HUMAN-AI INTERACTION FOR RAISING ELF AWARENESS IN YOUNG LEARNERS' TELECOLLABORATION

COMPARAÇÃO DA EFICIÊNCIA DA INTERAÇÃO HUMANO-HUMANO E HUMANO-IA PARA AUMENTAR A CONSCIÊNCIA DE ELF NA TELECOLABORAÇÃO DE JOVENS ALUNOS

Tatiana Kozlova[1]

ABSTRACT: This study compares the effectiveness of human-human and human-AI interactions in raising English as a Lingua Franca (ELF) awareness among young learners involved in intercultural telecollaboration. With AI's growing role in education, particularly in language learning, this research investigates how AI tools can complement traditional human interactions in promoting ELF awareness and intercultural communication skills. Two groups of students participated: one engaged in telecollaboration with human partners, and the other with AI-powered virtual companions. The aim was to assess how these interaction modalities influence students' understanding of ELF and their intercultural communicative competence (ICC). Using a mixed-methods approach, the study combines quantitative data (surveys) and qualitative data (interviews and interaction analysis). Findings show that while both human-human and human-AI interactions positively impact ELF awareness, human-human interactions provide more nuanced, context-sensitive learning experiences that foster deeper cultural insights and emotional engagement. In contrast, human-AI interactions offer consistent, personalized feedback, enabling greater practice opportunities and immediate language support. This comparative analysis emphasizes AI's potential in supporting language learning and ELF awareness but highlights the importance of human interaction in developing intercultural competence and emotional connections. The study concludes with recommendations for integrating both human-human and human-AI interactions in ELF-focused language education and teacher training, advocating for a blended approach that combines the strengths of both modalities to develop young learners' global communication skills and intercultural awareness.

Keywords: ELF awareness. Human-AI interaction. Telecollaboration. Intercultural competence. Language learning. Young learners. AI in education.

[1] PhD candidate. Sapienza University of Rome. tatiana.kozlova@uniroma1.it.

RESUMO: Este estudo compara a eficácia das interações humano-humano e humano-IA na conscientização do inglês como língua franca (ELF) entre jovens alunos envolvidos em telecolaboração intercultural. Com o papel crescente da IA na educação, particularmente no aprendizado de idiomas, esta pesquisa investiga como as ferramentas de IA podem complementar as interações humanas tradicionais na promoção da conscientização do ELF e das habilidades de comunicação intercultural. Dois grupos de alunos participaram: um envolvido em telecolaboração com parceiros humanos e o outro com companheiros virtuais com tecnologia de IA. O objetivo era avaliar como essas modalidades de interação influenciam a compreensão dos alunos sobre o ELF e sua competência comunicativa intercultural (ICC). Usando uma abordagem de métodos mistos, o estudo combina dados quantitativos (pesquisas) e dados qualitativos (entrevistas e análise de interação). As descobertas mostram que, embora as interações humano-humano e humano-IA tenham impacto positivo na conscientização do ELF, as interações humano-humano fornecem experiências de aprendizagem mais diferenciadas e sensíveis ao contexto que promovem percepções culturais mais profundas e envolvimento emocional. Em contraste, as interações humano-IA oferecem feedback consistente e personalizado, permitindo maiores oportunidades de prática e suporte imediato ao idioma. Esta análise comparativa enfatiza o potencial da IA no suporte ao aprendizado de idiomas e à conscientização do ELF, mas destaca a importância da interação humana no desenvolvimento de competência intercultural e conexões emocionais. O estudo conclui com recomendações para integrar interações humano-humano e humano-IA na educação de idiomas focada no ELF e no treinamento de professores, defendendo uma abordagem combinada que combine os pontos fortes de ambas as modalidades para aprimorar as habilidades de comunicação global e a conscientização intercultural dos jovens aprendizes.
Palavras-chave: Conscientização do ELF. Interação humano-IA. Telecolaboração. Competência intercultural. Aprendizado de idiomas. Jovens aprendizes. IA na educação.

INTRODUCTION

The increasing role of English as a global lingua franca (ELF) in recent decades has brought about notable changes in its phonological, lexical, and grammatical features. ELF reflects the "fluid, flexible, contingent, and often non-native-influenced" nature of language use in a globalized world (Jenkins et al., 2011, p. 284), and its integration into English Language Teaching (ELT) practices requires a paradigm shift (Jenkins, 2006; Seidlhofer, 2011; Cogo; Dewey, 2012; Sifakis; Sougari, 2010; Vettorel; Lopriore, 2013).

Scholars (e.g., Graddol, 2006; Pennycook, 2009; Tsantila *et al*., 2016; Sifakis & Bayyurt, 2017; Grazzi, 2018; Sifakis *et al.,* 2018) have increasingly emphasized the need to adapt language teaching methods to align with the evolving sociolinguistic realities of the 21st century. Rose *et al.* list key proposals for change in ELT, among which “increasing ELF exposure”, “raising awareness of ELF strategies” and “emphasizing respect for

diverse culture and identity" are mentioned in order to better equip students for effective communication in real-world contexts (Rose *et al.*, 2021, p. 159).

Researchers in the ELF field (Guth; Helm, 2010; O'Dowd, 2012; Grazzi, 2013, 2015, 2017; Kohn, 2016) suggest that ELF awareness can be developed through innovative intercultural activities, such as telecollaboration, where learners from diverse cultural backgrounds collaborate online. These ELF-based activities not only promote ELF awareness but also foster intercultural communicative competence (Di Sarno Garcia, 2023).

However, intercultural telecollaboration projects pose several significant challenges for educators. These include complex organizational demands, considerable time investment, and a degree of unpredictability, particularly due to their reliance on partner institutions, which may vary in commitment and, in some cases, withdraw from the project before its completion. These critical issues prompt reflection on the potential application of recent advancements in generative AI within the field of education, outlined by scholars, such as Lahby *et al.* (2024) and Pratschke (2024), in order to create an AI-driven alternative to real telecollaboration projects, preserving their benefits, while mitigating associated drawbacks.

Existing literature has already demonstrated promising results regarding the use of AI in ELT (Creely, 2024, Crompton *et al.*, 2024; Wei, 2023). Recently, a study by Lee *et al.* (2025), which investigated the potential of English as a lingua franca (ELF) interactions with AI-chatbots in raising ELF – awareness, revealed that AI-chatbot's communicative function may resemble ELF communication when it replicates the speech patterns of a specific English speaker using advanced Natural Language Processing (NLP) trained on extensive language data, particularly when the model speaker and human interlocutor come from different linguistic and cultural backgrounds, thus mirroring the intercultural dynamics of ELF interactions. They also emphasize that AI-chatbots support task-based, goal-oriented language learning by prompting the development of meaning-negotiation strategies in L2 learners, paralleling the pragmatic approaches used by ELF-speakers to achieve mutual understanding. Moreover, they draw a comparison between the low-stress interaction experienced with AI and ELF communication, noting that speakers tend to feel more comfortable than when engaging with native speakers (*ibid*.). However, this

study discusses Global English awareness development among pre-service teachers, and the impact of AI-supported language tools on young learners remains underexplored.

To address this gap, the current study aimed to assess the effects of telecollaboration and AI-assisted language learning approaches on young learners, i.e., a group at a unique stage of linguistic, cognitive, and emotional development. The study posed the following research question: What are the differences and similarities between the interactions of students from diverse linguacultural backgrounds and young learners' interactions with AI tutors in raising ELF awareness and fostering intercultural communicative competence?

This empirical study involved two groups of Italian students: one collaborating with human partners from Kyrgyzstan via telecommunication and the other interacting with AI-powered virtual companions. The Italian and Kyrgyz pupils, aged 10-11, were in Grade 6 (the final year of elementary school in Kyrgyzstan and the first year of middle school in Italy). The first group comprised sixteen Italian students from a bilingual Italian-English school in Rome (St. Philip School), who collaborated on *PBworks* platform with fourteen Kyrgyz students from Bishkek (United World International School). The project also included the active participation of one Italian middle-school teacher and one Kyrgyz primary school teacher. The second group consisted of sixteen Italian students (aged 10-11) who interacted with AI-powered bots on the AI-mediated language learning platform *SchoolAI*.

The primary goal of the study was to assess how these different forms of interaction influenced students' comprehension and use of ELF, as well as their intercultural communicative competence (ICC). Students completed pre- and post-project questionnaires, which gathered three types of data: factual (about participants), behavioral (regarding their past use of English), and attitudinal (their views on the global use of English) (Dörnyei, 2010). Following Dörnyei's guidelines for young learners, the survey primarily consisted of multiple-choice questions, with a few open-ended questions to encourage reflection on global English use and communication strategies.

The project unfolded in three phases: the first phase (pre-treatment) explored students' experiences with ELF and their understanding of concepts such as normativity, appropriateness, comprehensibility, and ownership of English. The second phase (treatment) included a project conducted in two stages - introductory session in which

participants learned about each other's cultures and collaboration session in which they had to create a song about intercultural friendship. The third phase (post-treatment) included a post-survey and a focus group, which provided qualitative feedback on the students' experiences with intercultural telecollaboration. Data from the pre-survey, post-survey, and focus group were analyzed separately by each teacher for privacy reasons, and this article presents conclusions based on feedback from the Italian participants.

The study concludes by advocating for the integration of both human-human and human-AI interactions in ELF-focused language education and teacher training. It supports a blended approach that combines the strengths of both methods to enhance young learners' ELF awareness and intercultural communicative competence.

1 LITERATURE REVIEW

1.1 THEORETICAL FRAMEWORK

1.1.1 Vygotsky's Socio-cultural Theory

This study is grounded in Vygotsky's contributions to social constructivist learning theories, which emphasize the importance of social interaction and collaborative learning in cognitive development (Vygotsky, 1978, 1986, 1998, 2004). In this framework, less proficient learners engage in activities with more skilled individuals, such as teachers, peers, or, in contemporary contexts, AI programs. Such expert peers provide cognitive scaffolding to help learners expand their knowledge.

A central concept in social constructivism is the Zone of Proximal Development (ZPD), which distinguishes between a learner's current abilities and their potential capabilities with external support. The most widely referenced definition of ZPD is "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky, 1978, p. 86). Vygotsky further explicates that

> the actual developmental level characterizes mental development retrospectively, while the ZPD characterizes mental development prospectively… the ZPD permits us to delineate the child's immediate future and his dynamic developmental state, allowing not only for what

already has been achieved developmentally but also for what is in the course of maturing (*ibid*., p. 86-87).

As Lantolf and Thorne state, the ZPD serves as a valuable framework for educators in creating optimal learning experiences (Lantolf and Thorne, 2006, p. 267).

In this study, both groups engage in interactive language learning activities aligned with Vygotsky's approach (Swain *et al.*, 2015). The first group collaborates with peers, supporting each other within their ZPDs, while the second group interacts with an AI-powered tool, which serves as a collaborative learning partner. These interactions enable learners to regulate their learning and progress within their ZPD.

The study also incorporates modern theories on AI and computer-assisted learning (see section 1.2), recognizing the significant role of technology in language instruction. AI provides an added dimension to collaborative learning (Zheng *et al.*, 2021), enabling learners to interact with AI tools that support their progression within their ZPD. This mirrors Vygotsky's principles of mediated learning (Vygotsky, 1978), underscoring the value of technology as a collaborative partner in the learning process.

Additionally, the effectiveness of AI-based educational tools depends on collaborative abilities—skills that help learners engage with AI systems, instructors, and peers to improve their outcomes (Chen *et al.*, 2022). These abilities include strategies for effective interaction in AI-supported environments and are crucial for meaningful engagement in AI-assisted language learning. Learners who can leverage AI tools effectively are more likely to benefit from feedback and co-construct knowledge (Hsu *et al.*, 2023). By integrating Vygotsky's foundational ideas with modern AI theories, this study explores how digital technology can improve language learning, offering insights into how AI can serve as a collaborative tool for young learners.

1.1.2 English as a Lingua Franca (ELF)

This research draws on current studies in the field of English as a Lingua Franca (ELF). The emergence of ELF reflects the shift from English being primarily a native language or a tool for communication between native and non-native speakers, to its widespread use as a common medium of communication among non-native speakers (NNESs) from diverse cultural backgrounds (Graddol, 2006). ELF is commonly defined as

the "use of English among speakers of different first languages (L1), for whom English is the communicative medium of choice" (Seidlhofer, 2011, p. 7). Jenkins *et al.* (2011) highlight that the globalization of English has made it more fluid and flexible, shaped by non-native speakers to meet local needs. Schneider (2010) refers to English as a "glocal" language, blending global and local characteristics that reflect the diverse identities of its users. This view underscores the idea that ELF can facilitate communication without compromising the cultural identity of NNESs.

The transcultural nature of ELF has become an important focus of study. With the majority of English speakers now being non-native (Ethnologue, 2022), language use is seen as a dynamic system, where cultural and linguistic identities are fluid and negotiated in real-time communication (Lopriore; Grazzi, 2016). This challenges traditional views of language and culture, advocating for a perspective that embraces multiple cultural identities, rather than associating language with a single national identity (Baker, 2018, p. 14).

Jenkins (2015) further expands on ELF, describing it as a "multilingua franca," where English serves as a contact language alongside other languages in multicultural contexts. This concept of ELF as transcultural and translingual reflects the diverse linguistic resources that learners draw upon in global communication (García; Wei, 2014). Scholars like Baker and Sangiamchit (2019) argue that ELF should not be viewed as a monolithic variety, but as a dynamic practice that evolves with users' multilingual and multicultural backgrounds.

The rise of ELF has significant implications for English Language Teaching (ELT). Traditional English language teaching and assessment methods, which prioritize native-speaker norms and focus on accuracy, native-like pronunciation and grammatical correctness, are increasingly questioned, as ELF research shows that effective communication in English does not require adherence to standardized forms, provided mutual understanding is achieved (Cogo; Dewey, 2012; Jenkins; Leung, 2014). As a result, there is a growing need to move beyond native-speaker norms and adopt a more flexible, context-dependent approach to language teaching and assessment in ELT (Llurda, 2009; Dewey, 2012; Holliday, 2005; Kohn 2015).

According to Grazzi (2020), in majority of schools English is still taught as a foreign language according to a structured syllabus, while in the real world ever younger students

are gaining access to internet and becoming exposed to English input in extra-scholastic context (video games, YouTube videos, fan groups etc). Grazzi suggests that there is a direct relationship between the process of teaching/learning in a formal environment, extra-scholastic sources of English input and the emergence of ELF as a medium of communication in real intercultural communicative events. The process of their interaction has been defined "the convergence of EFL and ELF in the speaker/learner's performance." (Grazzi, 2013, p. 67 in Grazzi, 2020). In other words, EFL-learners turn into ELF-users once they step outside the scholastic context into real communicative situations. The convergence of English as a Foreign Language (EFL) and ELF in real-world communication emphasizes the importance of integrating ELF awareness into ELT (Sifakis, 2017; Sifakis; Bayyurt, 2018; Sifakis *et al.*, 2018, Vettorel, 2018, Seidlhofer, 2011).

The assumption of convergence between English as a foreign language (EFL) and English as a lingua franca (ELF) in second language education, by means of the learner's performance, is based on the critical analysis of the Interlanguage hypothesis (Selinker, 1972) that has been holding a significant place in second-language acquisition and ELT for decades. The Interlanguage Hypothesis (Selinker, 1972), which views language learning as a progression from L1 to L2, has been challenged by the notion that ELF learning involves constructing a personal, culturally informed version of English (Kohn, 2011). Vygotsky's sociocultural theory, as discussed earlier, further supports this by highlighting the role of social interaction and peer feedback in language development (Lantolf; Thorne, 2006). Application of Vygotsky's sociocultural theory to ELF naturally leads to the importance of intercultural communicative competence (ICC) in effective language learning, which will be explored in the next section.

1.1.3 Intercultural Communicative Competence (ICC)

Intercultural communicative competence (ICC) formalized by Byram's (1997), model emphasizing attitudes, knowledge, and skills for effective communication across cultures, has been the most influential in language teaching and has informed many of the later models. However, more recent research has reconceptualized ICC in order to reflect the realities of ELF that provides a more complex view of communication. In ELF contexts, where English is used among speakers of different linguistic and cultural backgrounds,

communication often involves transcultural negotiation – the dynamic, situated co-construction of meaning across cultural boundaries (Baker, 2015; Ishikawa, 2020).

Baker (2015, 2018, 2022) argues that ICC must evolve into a broader framework of intercultural and transcultural competence, which moves beyond static or essentialist notions of national culture to a model that accounts for fluid, emergent nature of intercultural communication in globalized ELF-mediated context. He further states that "in intercultural and transcultural approaches communication includes more than just linguistic forms. Pragmatics, communication strategies, multimodality, linguistic and intercultural awareness are all key" (Baker, 2020, p. 34).

Central to Baker's approach is the understanding that a culture is not fixed or inherited but constructed through interaction and that language classrooms should encourage learners' critical engagement with cultural diversity rather than simply teach facts about cultures. This view aligns closely with Vygotsky's sociocultural theory, which emphasizes the centrality of social interaction and cultural mediation in cognitive and communicative development.

From this perspective, ELF-communication becomes a pedagogical space for developing intercultural and transcultural awareness – a capacity to be open, reflexive and able to navigate fluid communicative practices across cultural borders. Baker (2022) also emphasizes the recognition of power dynamics in communication as essential elements of language education aiming to prepare learners for real-world intercultural encounters. The notion of intercultural awareness (ICA) he advocates for, incorporates both ICC and critical perspectives on communicative and intercultural communicative competence. He defines ICA as

> a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in communication' (Baker, 2015, p.163).

Subsequently, building on Jenkins' (2015) notion of English as a multilingua franca (EMF), which situates ELF within broader multilingual practices, Ishikawa (2020; 2021) introduced the concept of EMF awareness, using "awareness" in a broad sense as an alternative to "competence".

According to Baker and Ishikawa (2021)

> EMF awareness does not only aim to raise students' awareness (in a narrow sense) of the roles and effects of language and culture in communication and nurture confidence as English users. It also aims to enable students to connect this conscious understanding to their own transcultural and transmodal communication by appropriating English and multilingual resources in a flexible, situationally appropriate manner (*ibid*, p. 255)

Like ICC, EMF awareness is predominantly developed in response to educational needs, and there is a focus on 'communicative processes rather than linguistic or other products' (*ibid*, p. 256). In sum, these critical approaches to communicative and intercultural communicative competence, such as EMF awareness, adopt fluid perspectives on the connections between linguistic resources and cultural practices and references and so align well with transcultural communication.

Although Byram's ICC model is not able to account for everything observed from actual instances of intercultural and transcultural communication, it has a major strength - its educational focus. Moreover, it has been proven to be a very important and useful model in language education contexts. Additionally, despite not being based on empirical data, many of the elements of ICC have been observed in research into intercultural interactions (e.g. Baker, 2011). Therefore, ICC will be used in this study, dealing with language teaching.

Evaluating ICC in young learners necessitates special attention to their cognitive abilities and language skills. At this developmental stage, children may not possess advanced literacy or abstract thinking skills, so assessments should include simple, engaging tasks that measure their understanding of cultural differences, social skills, and attitudes toward other cultures. Such assessments should be interactive, using visuals, age-appropriate language, and possibly role-playing to effectively evaluate ICC (Byram *et al.*, 2002).

1.2 TELECOLLABORATION AND ARTIFICIAL INTELLIGENCE

Telecollaboration, where students from diverse linguistic and cultural backgrounds collaborate online, provides an important opportunity to raise English as a Lingua Franca (ELF) awareness and intercultural competence (O'Dowd, 2012). However, as described in the introduction, intercultural telecollaboration projects present several significant challenges for educators. These challenges involve a high level of uncertainty - given the

dependence on partner institutions, whose engagement may fluctuate and compromise the success of the entire project, intricate organizational requirements and significant time commitment on the part of the teacher.

These critical aspects prompt reflection on the possibilities to apply the recent advancements in generative AI within the field of education outlined by some scholars (Lahby M. *et al.*, 2024; Pratschke M., 2024) in order to simulate intercultural telecollaboration projects. Such attempts are in line with the frameworks like Education 4.0 (World Economic Forum, 2024) that emphasize integrating AI to equip students with essential skills for the future while addressing potential risks. However, these frameworks lack clear guidelines for integration of AI into ELT, which might be elaborated based on the empirical research and successful projects.

Recent studies indicate how AI can improve language teaching and learning, including developments like conversational AI for real-time practice and AI-enabled content creation, personalized feedback and scalable support (Creely, 2024; Crompton *et al.*, 2024; Wei, 2023). Yet, to date, AI has been associated with its tendency to standardize language expression and limit cultural narratives, as well as concerns about over-reliance on technology, which may inhibit creativity and critical thinking. As Creely (2024) notes, "language's richness lies in its cultural depth and human essence—attributes that AI, despite its prowess in syntax and semantics, struggles to fully encapsulate" (Creely, 2024, p.9).

Nonetheless, scholars like Lee *et al.* (2025) have demonstrated that AI- tools also present new opportunities for enhancing Global Englishes awareness, including ELF-awareness, in their study with pre-service teachers. The researchers contend that

> AI chatbot's communicative function might align with ELF communication when it mirrors the speech of a specific English speaker and interacts with a human interlocutor (Lee; Jeon, 2023; Rose; Galloway, 2019). To achieve this, advanced NLP technology is required to clone and replicate an individual's speech based on extensive language performance data from that person (Zhang; Lin, 2022). When the model speaker for an AI chatbot originates from a linguistic and cultural background different from the human interlocutor, their exchange may parallel ELF communication between speakers from diverse lingua-cultural backgrounds (Jenkins, 2015; Seidlhofer, 2011) (*ibid*, p. 55).

Additionally, they highlight that

> AI chatbots promote task-based learning, enabling L2 learners to enhance their communication skills through meaning negotiation strategies. (Kim *et al.*, 2022). This AI chatbot function in goal-oriented language learning is akin to ELF speakers' use of pragmatic strategies in communication situations to achieve mutual understanding (Sung, 2020) (*ibid*, p. 55).

Lee *et al.* further compare the anxiety-free interaction with AI to ELF-communication where speakers often feel more at ease than when communicating with native-speakers (*ibid*). Although this study discusses Global English awareness development among pre-service teachers, it lays the groundwork for conducting similar research with learners.

Despite the promise of AI in language learning, research on its role in enhancing ELF awareness is still limited. Comparisons with human-human interactions—which involve emotional engagement, cultural sensitivities, and the extent to which recent AI versions can replicate these elements—remain underexplored. Thus, it is crucial to understand how AI can complement traditional methods in promoting ELF awareness as educational technologies advance. A recently published study by Lee et al. (2025) paved the way for this line of inquiry, stating that "although Global Englishes (GE) research continues to grow in English language teaching (ELT), the role of technology in enhancing GE awareness remains underexplored" (*ibid.*, p. 49). Their study sought to address this gap by investigating the potential of ELF interactions with AI chatbots in raising GE awareness. Building on their approach, the present study aims to apply similar methods to younger learners.

This investigation is also informed by recent developments in "ELF-aware pedagogy," introduced by scholars such as Nicos Sifakis. While ELF-aware pedagogy does not constitute a distinct methodological system, it "adopts a perspective that departs from treating English as a foreign language and focuses on and builds upon what learners already do with English" (Sifakis, 2017, p. 16). An example of this approach is illustrated in the ENRICH Project, funded by Erasmus+, whose Unit 2 focuses on defining the concept (Section 2.1) and the content (Section 2.2) of ELF-aware teaching. Although ELF awareness does not prescribe a new teaching methodology, it is intended to be integrated into existing ELT pedagogies.

The integration of AI tools in language learning, particularly in enhancing ELF awareness and intercultural competence, serves as the foundation for the present study, which explores how these interactions compare to traditional human-human

communication. The following section outlines the methodology employed to investigate the effectiveness of these different interaction modes in raising pupil's awareness of the changing scenario of contemporary English on a global scale and, what is more important, in equipping them to cope with it.

2 THE STUDY

2.1 EDUCATIONAL CONTEXT

The study was conducted at St. Philip School of Rome, which is a bilingual (English-Italian) private school, which offers students a stimulating learning environment. As a bilingual private school, it usually attracts students from families with a medium-high socioeconomic level. The parents of the students tend to have a strong interest in quality education, which promotes a global and multilingual approach, thus preparing them for a future in international contexts. Bilingual teaching allows students to develop advanced language skills throughout their journey, from preschool to lower secondary school. Moreover, the excellence of the school's language curriculum is demonstrated by the achievement of the "Cambridge Institute" qualification.

The choice of school was motivated by the fact that St. Philip School adopts an innovative "savoir faire" educational method, which promotes hands-on learning, in Italian and English. Students are not limited to memorizing information, but are actively involved in activities that stimulate critical thinking and problem solving. The approach aims to develop transversal skills that promote the integral growth of students. Furthermore, the school stands out for the continuous professional development of its teachers, collaborating with pedagogical and didactic research institutes.

The study included two groups of students: one engaged in telecollaboration with human partners and the other with AI-driven virtual companions. The main objective was to assess how these different modes of interaction impact students' comprehension and use of ELF, as well as their intercultural communicative competence (ICC).

2.2 RESEARCH DESIGN

The project was carried out in the 2024-2025 school year and included two phases:

Phase 1: An exploratory session where pupils introduced themselves and learned about each other's cultures through question-and-answer (Q&A) activities.

Phase 2: A collaborative session in which the pupils worked together to create a song about intercultural friendship.

The AI- project replicated the same phases of the real telecollaboration project. Before and after treatment, pupils were asked to fill in paper and pencil questionnaires. The questionnaires included all 3 types of data that the questionnaires yield: factual, behavioral and attitudinal (Dörney, 2010). Qualitative data collection had to be appropriate for young learners, therefore most questions had multiple-choice items to choose from and remaining open questions contained certain guidance.

The first questionnaire consisted of 20 questions and included 2 sections. Its aim was to gather information about the pupils' use of English outside the classroom and their understanding of English as a Lingua Franca (ELF). After the treatment another survey was carried out including a questionnaire and a focus group to elicit further information about participants' perceptions. The second questionnaire consisted of 13 questions and encouraged participants to: a) reflect on their intercultural collaboration experience, and b) evaluate the communication strategies they employed during the cooperative task.

In the first group Italian and Kyrgyz teachers administered these questionnaires separately, and the results were not shared between them for privacy reasons. As a result, the data analysis and conclusions regarding the overall effectiveness of the project are based solely on the responses from the Italian participants.

2.3 PARTICIPANTS

Two groups of Italian young learners aged 10-11 participated in the study. All of them previously have achieved the Cambridge Young Learners Certification "Flyers".

1. Human-Human Interaction Group (n=16): Students in this group engaged in intercultural telecollaboration with peers from different cultural background (Kyrgyzstan), using real-time communication tools to collaborate on tasks designed to raise ELF awareness. The Italian and Kyrgyz pupils, were in Grade 6 (the final year of elementary school in Kyrgyzstan and the first year of middle school in Italy). The first group comprised sixteen Italian students from a bilingual Italian-English school in Rome

(St. Philip School), who collaborated on *PBworks* platform with fourteen Kyrgyz students from Bishkek (United World International School). The project also included the active participation of one Italian middle-school teacher and one Kyrgyz primary school teacher 2. Human-AI Interaction Group (n=16): This group worked with AI-powered virtual companions that simulated intercultural communication tasks and provided real-time feedback. It consisted of sixteen Italian students, who were in Grade 6 (the first year of middle school in Italy). They interacted with AI-powered bots on the AI-mediated language learning platform SchoolAI.

2.3.1 Platforms

Pbworks

Participants from the first group collaborated on the PBworks platform (formerly PBwiki), a real-time collaborative editing system. A free basic wiki workspace (http://stphilip.pbworks.com) was set up for the project, along with accounts for all Italian and Kyrgyz students. The students were instructed to click on the link provided, log in with their accounts, and introduce themselves and learn about each other's cultures through question-and-answer (Q&A) activities and then proceed to create together a song about intercultural friendship.

School AI

For the second group, ***SchoolAI* educational platform,** was used to provide interaction between young learners and AI-powered bots. *SchoolAI* has been widely adopted across the globe to upgrade the learning experience with powerful and safe AI-tools that adapt to individual learning styles. The platform was designed specifically to accommodate the needs of young learners, providing age-appropriate content and interaction features. Through the AI-bot, students were able to practice English in real-time, receive instant feedback, and engage in dialogues that simulate real-life situations, which is crucial for building both linguistic competence and confidence in communication.

Since the AI- project aimed to replicate the supportive learning environment found in real telecollaboration projects, the AI-bot - designed by the teacher - was programmed to be non-judgmental and patient, so that students could practice their language skills without fear of making mistakes or being criticized. This is especially important for young

learners, who may feel more comfortable interacting with AI than with human instructors when experimenting with new language skills.

In order to create the desired experience, that mimicked real-world intercultural communication scenario of the project that the first group of pupils was involved in, the teacher designed the chatbot with the following settings:

Title: English as a Lingua Franca: interaction with a Kyrgyz 10-year old in order to create a song about intercultural friendship

AI Prompt: mimic an ELF- interaction with a Kyrgyz 10-year old in order to collaboratively create a song about intercultural friendship. This chatbot should raise student's awareness of English as a lingua franca and develop their intercultural communicative competence.

Figure 1. Cover image of AI-powered chatbot

Source: SchoolAI

Description for students: Join a fun chat to create a song about friendship with a Kyrgyz friend and discover how English connects people worldwide and enhances cross-cultural communication.

School AI is an adaptive learning platform that has gained recognition among educators as a very flexible tool. The present study investigated whether, given the appropriate prompt, it would be able to mimic ELF interactions, drawing on source data from existing ELF-corpora that reflect real-world global communication practices. Nonetheless, it is essential to acknowledge that linguistic variation represents only one aspect of ELF-awareness. Equally important is the effort to raise awareness of ELF-related communicative strategies in ELT, thereby empowering L2 learners to become proficient ELF users in diverse international contexts (Rose; Galloway, 2019). In this sense, AI-

chatbots offer stimulating intercultural communication, allowing learners to experience communicative effectiveness without conforming to native-speaker norms.

2.4 DATA COLLECTION

Data were collected through a combination of questionnaires and qualitative interviews. Interaction data in the form of written messages posted by pupils were also analyzed to identify patterns related to ELF awareness, communication strategies, and cultural understanding. Employment of a mixed-methods approach was aimed at providing a comprehensive analysis of the impact of human-human and human-AI interactions on ELF awareness and ICC.

3 ANALYSIS AND FINDINGS

This experience was beneficial for the Italian young learners for several reasons. From the data analysis of the pre-treatment and post-treatment questionnaires, and from the focus group discussion we could see how the Italian young learners' attitude towards the use of English as a global language had gradually changed. Already in the pre-treatment stage, as the questionnaires have shown, some young learners knew that English was not only spoken in native-speaker and post-colonial countries. However, by the end of the telecollaboration project, as analysis of the questionnaires revealed, participants' ELF-awareness reached 85% of pupils in Group 1 and 75% in Group 2. As the results of the survey showed, working as an intercultural community of practice, all participants (100%) of Group 1 had improved their ICC via the use of ELF. For instance, in response to the question "What did you learn from this cooperation?" all participating students circled the option "I learned to work together with people from a different country". Further insights emerged during the focus group discussion, where pupils specified that they learned:

"to be patient"

"we are all different"

"to put something of us" = to make their contribution

"not always things can go the way you want"

"I can have friends in all the world"

"everyone can be friends no matter what"

"working together we can achieve better results" (learners' expressions).

For Group 2 the results were significantly lower, only 62% of students demonstrated improvement in ICC, due to the perception of dealing with a computer program and a wide-spread feeling of AI-bot as "having no personality" and "being fake" (*learners' expressions*).

As the data indicate, the vast majority of pupils from both groups especially appreciated the creative dimension of the project. Moreover, participants in Group 1 showed their genuine appreciation for the differences and similarities between their cultures and enjoyed the social dimension of intercultural telecollaboration as an opportunity to meet new friends from a different part of the world.

The dynamics observed in the analysis of the corpus compiled for this study, which includes young learners' interactions with both peers and AI-powered chatbots, offer valuable insights. These findings not only contribute to future research but also have practical implications for enhancing the functionality of existing AI platforms, making them more realistic and suitable for young learners.

One potential direction for future research in the field of AI-chatbots might be the exploring their ability to mimic ELF interactions drawing on source data from existing ELF-corpora that reflect real-world global communication practices. Currently AI-powered virtual companions interact though Standard English, even when prompted to simulate ELF-style negotiations, which poses certain limits to the authenticity of such ELF-experience.

However, it is important to recognize that linguistic variation is only one component of ELF-awareness. Equally important is the focus on communicative effectiveness, prioritizing mutual intelligibility, clarity and understanding that meaning is co-

constructed in interaction, often through negotiation. AI-chatbots remain valuable in imitating scenarios of intercultural exchange, as they encourage learner agency and enable them to experience communicative effectiveness despite their lack of adherence to native-speaker norms.

In fact, in this study we see how School AI understood and handled non-standard input produced by students really well, while we also see some instances of negotiation of meaning typical of ELF-interactions, when pupils and AI reciprocally ask clarifying questions. Some examples from the corpus compiled for the study can be found below:

Example 1

AI: I'm not sure what you mean by a "2m bear."

G.B.: I meant beard

AI: Ah, beard!

Example 2

C.A. i didn't want to mean that...

AI: No worries!

Example 3

G.F. what does complemented means

AI: "Complemented" means when two or more things work together in a way that makes each better.

Example 4

AI: Do you think music can capture the essence of a person or an emotion?

H.S. I am sorry but I dont think I quite understad what you mean by capturing hthe essence of a person or an emotion[2]

[2] Original spelling is preserved.

These findings prove AI's potential to support ELF-aware pedagogy, including the development of pragmatic strategies necessary to manage real-world communication.

Interaction Dynamics

The interactions between human participants were notably balanced, with both parties mirroring each other in terms of style and length. In contrast, interactions with AI were more disproportionate, as the AI generated significantly longer responses in a formal, adult-like tone that did not align with the register typically used by young learners. This contrast affected emotional engagement, with interactions between real young learners building stronger emotional connections. It highlights the need for AI language to be calibrated to a level more appropriate for young learners, in order to create a more authentic communication experience. Moreover, the study empirically confirmed that despite the settings of AI-bots at SchoolAI that were designed to simulate intercultural communication and ELF-use, the input they produced remained Standard English.

Creativity.

In human-to-human interactions, students demonstrated significantly greater creativity in their lyrics, putting forth considerable effort to generate thoughtful and original contributions. In contrast, during interactions with AI, students primarily provided prompts and relied on the AI to generate the lyrics. This observation underscores the potential for deskilling resulting from an overreliance on technology.

Feedback.

Throughout their collaboration, learners focused more on content rather than form, often adding new ideas or modifying lines in lyrics, rather than correcting lexicogrammatical deviations from native speaker norms. This finding aligns with Grazzi's study (2014), which suggested that ELF can effectively serve the pragmatic needs of learners in collaborative settings. However, in interactions with AI, students often received immediate corrective feedback in the form of recasts, which they then incorporated into their own language use. In this context, the AI-human interactions proved to be potentially more beneficial for enhancing English language proficiency.

Translanguaging Practices.

Translanguaging, (Garcìa; Wei, 2014), a common feature of ELF communication, was observed in both human-human and human-AI interactions. Given that AI platforms

support communication in multiple languages, translanguaging was even more prevalent in interactions with AI, enabling learners to draw on their full linguistic repertoire.

Use of Non-Verbal Semiotic Resources.

Both interaction modalities, whether human-human or human-AI, involved the use of non-verbal semiotic resources, further enriching communication. Pupils occasionally used emojis in an attempt to bring their feelings into a digital space. If prompted by a pupil's request (e.g. *E.M. "can you put me an emoji?"*) AI also generated emojis to illustrate its points. While pupils used traditional emojis like facial expressions, emojis generated by AI-bot were more sophisticated and unique.

Deviations from the Topic.

While some deviations from the topic occurred in human-human interactions, they were far more frequent in human-AI exchanges. Students engaging with human partners tended to show a genuine curiosity about their peers, whereas those interacting with AI sometimes expressed frustration by inputting random characters (e.g. "`1234567890-=][poiuytrewqasdfghjkl;'#'/.,mnbvcxz\"). It sometimes happened when AI-bot tried to elicit a personal response from a student (e.g. by asking "What do you think?").

Emotional Engagement.

The Human-Human Interactions group demonstrated a stronger emotional engagement which can be attributed not only to the mirroring practices mentioned above but also to the understanding that students were interacting with real people. The analysis of the interaction corpus revealed that phrases like "you are not real" or "you are an AI" were used frequently, underscoring the students' awareness that they were conversing with a computer program rather than a human. However, this was not true for all learners. For instance, in response to the question "One thing you like about this activity is…" a few students wrote "I like both AI and the realism of AI".

Some of them managed to create an emotional relationship with a bot and perceived it as a friend while working on the song. They used terms of endearment, typical among close friends, while referring to the bot, producing phrases like "bro that was insane but you don't included you" or "can you include in the song some thing of you"[3]. The bots responded by adding the verses to a song that appeared too centered around a student (e.g. "And I'm here as your friend cheering you on,/Learning together, from dusk till

[3] Original spelling is preserved.

dawn./With every word we share, we grow and connect,/In this rap of friendship, we're perfect, respect!"). Despite AI's ability to mimic human-like conversation, it is clear that improvements in pragmatic features are needed to offer a more authentic interaction experience.

Social Networks.

Some studies suggest that "AI companions successfully alleviate loneliness on par with interacting with another person" (De Freitas *et al.*, 2024, p.1). Such results can be achieved because bots designed for human interaction are often programmed to convey warmth and care and their emotional tone encourages engagement (*ibid*.) However, implementing AI in language classroom needs to ensure that it aligns with the developmental needs of young learners. Clearly, despite their emotional warmth, these AI agents are not real people, and relying on them instead of human interaction may deprive students of valuable opportunities to expand their social networks. Studies emphasize that the relationships students form are crucial to their development, and their opportunities are shaped not only by knowledge but also by the networks they can access (Fisher, 2018). The advent of the internet has removed geographical barriers, allowing for broader networks, and schools can harness this potential to become hubs of next-generation learning and connection. Focusing too heavily on technology and performance risks sidelining the power of human relationships, which are key to future social mobility for students.

These findings reveal the differences in the outcomes of human-human and human-AI interactions, although both contributed positively to ELF awareness and ICC, as indicated in the beginning of this section.

4 DISCUSSION

The empirical findings presented in the previous section must be considered within the context of several limitations. Firstly, while the data collection methods were consistent (same questionnaires and interview questions), the interaction modalities differed. Human-human interactions occurred in a class-to-class setting, whereas human-AI interactions involved individual students engaging with a chatbot. This disparity in interaction modes may have influenced the research outcomes. At present, SchoolAI platform cannot facilitate group interactions with AI. This raises an important

consideration for enhancing the functionality of current AI platforms, specifically enabling AI chatbots to serve as mediators in collaborative projects. Such improvements would help mitigate the sense of isolation associated with personalized learning paths offered by AI.

Second, the data analysis and the conclusions about the overall human-human project efficiency are only based on the Italian respondents' answers, as was explained above. This major drawback could be addressed in the future, if the authors of this study will be given access to Kyrgyz data. This would allow us to complete our research by comparing the results of the surveys conducted with both classes, in order to examine how the development of young learners' intercultural competence and ELF-awareness varied within the community of practice.

The comparative analysis highlights that while both human-human and human-AI interactions contribute to ELF awareness, they offer different but complementary benefits. Human-human interactions excel in promoting deep cultural engagement and emotional connections, which are essential for developing ICC and understanding the peculiarities of ELF communication. In contrast, human-AI interactions proved to be less efficient in this sense but they provide students with personalized, consistent language practice, offering opportunities for immediate feedback and reinforcing language skills.

The findings suggest that although AI tools can complement human interaction by providing additional practice opportunities and reinforcing learning, they cannot replace the cultural and emotional depth provided by human communication. Therefore, a blended approach, combining both modalities, could offer the best of both worlds—consistent, personalized language support through AI and rich, context-sensitive cultural interactions through human collaboration.

5 CONCLUSIONS

This study contributes to the expanding body of research on the role of AI in language education, with a particular focus on promoting ELF awareness in young learners. Both human-human and human-AI interactions positively influenced ELF awareness and intercultural communicative competence (ICC); however, human-human

interactions proved more effective. They also provided deeper cultural insights and emotional engagement. On the other hand, AI tools proved to be less efficient in raising ELF awareness and ICC but offered significant advantages in terms of personalized practice and consistent feedback. By combining the efficiency of AI with the emotional connection and empathy inherent in human interactions, a hybrid learning model can be developed that benefits both students and educators.

In addition, teacher education programs should focus not only on preparing educators to integrate AI tools into ELF-centered language instruction but also on emphasizing the importance of building students' social capital. In other words, while knowledge is important, developing personal connections through real telecollaboration is essential for students' future success. Forming and nurturing long-lasting bonds with peers, who can contribute to their support network, is something that cannot be replaced by technology.

REFERENCES

BAKER, Will. Intercultural awareness: modelling an understanding of cultures in intercultural communication through English as a lingua franca. **Language and Intercultural Communication,** Abingdon, v. 11, n. 3, p. 197–214, 2011.

BAKER, Will. **Culture and identity through English as a lingua franca**: rethinking concepts and goals in intercultural communication. Berlin: De Gruyter Mouton, 2015.

BAKER, Will. *Transcultural communication and English as a lingua franca: new perspectives on language, culture and intercultural communication.* **Palestra plenária apresentada na 11ª Conferência Internacional de Inglês como Língua Franca**, Londres, 2018.

Baker, Will; Ishikawa, Tomokazu. **Transcultural Communication through Global Englishes.** Abingdon, UK: Routledge, 2021.

BAKER, Will. ***Intercultural and transcultural awareness in language teaching.*** Cambridge: Cambridge University Press, 2022.

BAKER, Will; SANGIAMCHIT, Chittima. Transcultural communication: language, communication and culture through English as a lingua franca in a social network community. **Language and Intercultural Communication**, v. 19, n. 6, p. 471-487, 2019.

BYRAM, Michael. **Teaching and assessing intercultural communicative competence**. Clevedon: Multilingual Matters, 1997.

BYRAM, Michael; GRIBKOVA, Bella; STARKEY, Hugh**. Developing the intercultural dimension in language teaching: a practical introduction for teachers**. Strasbourg: Council of Europe, Directorate of School, Out-of-School and Higher Education, Language Policy Division, 2002.

CHEN, Xieling; ZOU, Di; XIE, Haoran; CHENG, Gary; LIU, Caixia. Two decades of artificial intelligence in education: contributors, collaborations, research topics, challenges, and future directions. **Educational Technology & Society**, v. 25, n. 1, p. 28-47, 2022.

COGO, Alessia; DEWEY, Martin. **Analysing English as a Lingua Franca: A corpus-driven investigation**. London: Continuum, 2012

CREELY, Edwin. Exploring the role of generative AI in enhancing language learning: opportunities and challenges. **International Journal of Changes in Education**, 2024.

DI SARNO GARCÍA, Sofia. The Development of Foreign Language Students' Intercultural Communicative Competence through Telecollaboration. **The EuroCALL Review**. 30(1), p. 35-51, 2023.

DE FREITAS, Julian; UĞURALP, Ahmet K.; UĞURALP, Zeliha O.; PUNTONI, Stefano. AI companions reduce loneliness. **Working Paper 24-078,** Harvard Business School, 2024.

DEWEY, Martin. Towards a post-normative approach: Learning the pedagogy of ELF. **Journal of English as a Lingua Franca,** Berlin, v. 1, n. 1, p. 141–170, 2012.

DÖRNYEI, Zoltan. **Questionnaires in Second Language Research**. 2. ed. Abingdon-on-Thames: Routledge, 2010.

ETHNOLOGUE. *English*. In: *Languages of the world*. 25th ed. Dallas: SIL International, 2022. Available at: https://www.ethnologue.com/language/eng. Accessed on: 12 June 2025.

FISHER, Julia Freeland. **Who you know: unlocking innovations that expand students' networks.** San Francisco: Jossey-Bass, 2018.

GARCÍA, Ofelia; WEI, Li. **Translanguaging: language, bilingualism, and education.** London: Palgrave Macmillan, 2014.

GODWIN-JONES, R. Emerging technologies: artificial intelligence and language learning. **Language Learning & Technology**, v. 22, n. 2, p. 1-15, 2018.

GRADDOL, David. **English next: Why global English may mean the end of "English as a foreign language".** London: British Council, 2006.

GRAZZI, Enrico. **The sociocultural dimension of ELF in the English classroom**. Rome (I): Editoriale Anicia, 2013.

GRAZZI, Enrico. Linking ELF and ELT in secondary school through Web-mediation: the case of fanfiction. In: BOWLES, Hugo; COGO, Alessia (eds.). **International perspectives**

on English as a lingua franca: pedagogical insights. London: Palgrave Macmillan, 2015, p. 55-72.

GRAZZI, Enrico. ELF in the English classroom: Great ideas and burning open questions. **Lingue e Linguaggi**, v. 24, p. 203-223, 2017.

GRAZZI, Enrico. **Trajectories of change in English Language Teaching: An ELF-aware approach.** Trento (I): Tangram, 2018.

GRAZZI, Enrico. Challenging the interlanguage hypothesis: the convergence of EFL and ELF in the English classroom. **Lingue e Linguaggi**, v. 38, p. 277-294, 2020.

GUTH, Sarah; HELM, Francesca (Eds.). **Telecollaboration 2.0: Language, Literacies and Intercultural Learning in the 21st Century**. Peter Lang, 2010.

HOLLIDAY, Adrian**. The struggle to teach English as an international language.** Oxford: Oxford University Press, 2005.

HSU, Ting Chia; CHANG, Ching; JEN, Tien-Hsiu. Artificial intelligence image recognition using self-regulation learning strategies: effects on vocabulary acquisition, learning anxiety, and learning behaviours of English language learners. **Interactive Learning Environments**, p. 1-19, 2023.

ISHIKAWA, Tomokazu. EMF awareness in the Japanese EFL/EMI context. **ELT Journal**, 70(4), 408–417, 2020.

ISHIKAWA, Tomokazu. EMF and translanguaging in the Japanese EMI higher education context. In W. Tsou & W. Baker (Eds.), **English-Medium Instruction Translanguaging Practices in Asia: Theories, Frameworks and Implementation in Higher Education,** Cham: Springer, 2021, p. 39–58.

JENKINS Jennifer. Current Perspectives on Teaching World Englishes and English as a Lingua Franca. **TESOL Quarterly,** Vol. 40, No. 1, pp. 157-181, 2006.

JENKINS, J. Repositioning English and multilingualism in English as a lingua franca. **Englishes in Practice,** 2(3), 49–85, 2015.

JENKINS, Jennifer; DEWEY, Martin; COGO, Alessia. Review of developments in research into English as a lingua franca. **Language Teaching**, v. 44, n. 3, p. 281-315, 2011.

JENKINS, Jennifer; LEUNG, Constant. Assessing English as lingua franca. In: KUNNAN, Antony John (org.). **English as a lingua franca. In: The companion to language assessment** (1. ed.), Hoboken (NJ): John Wiley and Sons, 2014, p. 1607-1616.

JENKINS, Jennifer. "Repositioning English and multilingualism in English as a Lingua Franca." **Englishes in Practice**, v. 2, n. 3, p. 49-85, 2015.

JI, Huangeun; HAN, Insook; PARK, Soyeon. Teaching foreign language with conversational AI: teacher-student-AI interaction. **Language Learning & Technology,** v. 28, n. 2, p. 91-108, 2024.

KOHN, Kurt. English as a lingua franca and the Standard English misunderstanding. In: DE HOWER, Annick; WILTON, Antje (eds.). **English in Europe today: Sociocultural and educational perspectives.** Amsterdam/Philadelphia: John Benjamins, 2011, p. 71-94.

KOHN, Kurt. A pedagogical space for ELF in the English classroom. In: BAYYURT, Yasemine.; AKCAN, Sumru. (ed.). **Current perspectives on pedagogy for English as a lingua franca.** Berlin; München; Boston: De Gruyter Mouton, 2015, p. 51–67.

KOHN, Kurt. Teaching towards ELF competence. In: TSANTILA, Natasha; MANDALIOS, Jane; ILKOS, Melpomeni (orgs.). **ELF: Pedagogical and interdisciplinary perspectives.** Athens (EL): Deree-The American College of Greece, 2016, p. 25-32.

LAHBY, Mohamed; MALEH, Yassine; BUCCHIARONE, Antonio; SCHAEFFER, Satu Elisa. **General aspects of applying generative AI in higher education: opportunities and challenges.** Springer, 2024.

LANTOLF, James P.; THORNE, Steven L. **Sociocultural theory and the genesis of second language development.** Oxford: Oxford University Press, 2006.

LEE, Seongyong; JEON, Jaeho; CHOE, Hohsung. Enhancing pre-service teachers' global Englishes awareness with technology: a focus on AI chatbots in 3D metaverse environments. **TESOL Journal**, v. 59, p. 49-74, 2025.

LLURDA, Enric. Attitudes towards English as an International Language: The pervasiveness of native models among L2 users and teachers. In: SHARIFIAN, Farzad. (Ed.). **English as an International Language: Perspectives and pedagogical issues.** Bristol: Multilingual Matters, 2009, p. 119–134.

LOPRIORE, Lucilla; GRAZZI, Enrico (orgs.). **Intercultural communication: new perspectives from ELF.** Roma (I): Roma TrE-Press, 2016.

O'DOWD, Robert. Intercultural communicative competence through telecollaboration. In: **The Routledge handbook of language and intercultural communication,** 2012, p. 340-356.

PENNYCOOK, Alastair. **Global Englishes and transcultural flows.** London: Routledge, 2009.

CROMPTON, Helen; EDMETT, Adam; ICHAPORIA, Neenaz; BURKE, Diane. AI and English language teaching: affordances and challenges. **British Journal of Educational Technology,** v. 5, n. 6, 2024.

PRATSCHKE, Mairéad. **Generative AI and education: digital pedagogies, teaching innovation and learning design.** Springer, 2024.

ROSE, Heath; GALLOWAY, Nicola. **Global Englishes for language teaching.** Cambridge: Cambridge University Press, 2019.

ROSE, Heath; MCKINLEY, Jim; GALLOWAY, Nicola. Global Englishes and language teaching: a review of pedagogical research. **Language Teaching**, v. 54, p. 157-189, 2021.

SCHNEIDER, Edgar W. **English around the world: an introduction**. Cambridge: Cambridge University Press, 2010.

SEIDLHOFER, B. **Understanding English as a Lingua Franca**. Oxford: Oxford University Press, 2011.

SELINKER, L. Interlanguage. **International Review of Applied Linguistics in Language Teaching,** 10(3), 219-231, 1972.

SIFAKIS, Nicos; BAYYURT, Yasemine. **English as a Lingua Franca in intercultural communication: perspectives and practices**. New York: Palgrave Macmillan, 2017.

SIFAKIS, Nicos; LOPRIORE, Lucilla; DEWEY, Martin; BAYYURT, Yasemine. ELF-awareness in ELT: Bringing together theory and practice. **Journal of English as a Lingua Franca**, v. 7, n. 1, p. 155-207, 2018.

SIFAKIS Nicos; SOUGARI, Areti-Maria. *Between a rock and a hard place: An investigation of* EFL teachers' beliefs on what keeps them from integrating global English in their classrooms. In C. Gagliardi & A. Maley (Eds.) **EIL, ELF, Global English: Teaching and Learning Issues.** Peter Lang, 2010, p. 301–320.

SWAIN, Merrill; KINNEAR, Penny; STEINMAN, Linda. **Sociocultural theory in second language education: an introduction through narratives**. Bristol: Multilingual Matters, 2015.

TSANTILA, Natasha; MANDALIOS, Jane; ILKOS, Melpomeni. (Eds.). **ELF: Pedagogical and Interdisciplinary Perspectives**. Athens (EL): Deree-The American College of Greece, 2016.

VETTOREL, Paola; LOPRIORE, Lucilla. Is there ELF in ELT coursebooks? **Studies in Second Language Learning and Teaching,** 3(4), 483–504, 2013.

VETTOREL, Paola. ELF and communication strategies: Are they taken into account in ELT materials? **RELC Journal, [S.l.],** v. 49, n. 1, p. 48–73, 2018.

VYGOTSKY, Lev. **Mind in society: the development of higher psychological processes.** Cambridge, MA: Harvard University Press, 1978.

VYGOTSKY, Lev. **Thought and language.** Cambridge (MA) and London: MIT Press, 1934/1986.

VYGOTSKY, Lev. **The collected works of L. S. Vygotsky. Vol. 5: Child psychology**. In: RIEBER, R. W. (ed.). New York: Plenum, 1998.

VYGOTSKY, Lev. Imagination and creativity in childhood. **Journal of Russian & East European Psychology,** v. 42, n. 1, p. 7-97, 2004.

WEI, Ling. Artificial intelligence in language instruction: impact on English learning achievement, L2 motivation, and self-regulated learning. **Frontiers in Psychology**, v. 14, 2023.

WORLD ECONOMIC FORUM. Shaping the future of learning: the role of AI in education 4.0. Insight report, 2024. ZHENG, Lanqin; NIU, Jiayu; ZHONG, Lu; GYASI, Juliana. **The effectiveness of artificial intelligence on learning achievement and learning perception**: a meta-analysis. Interactive Learning Environments, p. 1-15, 2024.

Paraguaçu
REVISTA DE ESTUDOS LINGUISTICOS E LITERÁRIOS

VOLUME – V.3
SPECIAL ISSUE
DEZ. – 2025
ISSN: 2966-1439
P.233-256

ELF AND THE BRAZILIAN NATIONAL CORE CURRICULUM: THE CRUCIAL ROLE OF TEACHER EDUCATION IN THE CONSTRUCTION AND IMPLEMENTATION OF THIS DIALOGUE

ILF E A BASE NACIONAL COMUM CURRICULAR:
O PAPEL FUNDAMENTAL DA FORMAÇÃO DE PROFESSORES NA CONSTRUÇÃO E IMPLEMENTAÇÃO DESSE DIÁLOGO

Sávio Siqueira[1]

ABSTRACT: The current Brazilian National Core Curriculum (BNCC) (Brasil, 2018) adopts English as a Lingua Franca (ELF) as a guiding concept for English Language Teaching (ELT) across the country's basic education system. While the measure has sparked debate and controversy, ELF's inclusion in the document is generally seen as an innovative step. However, its implementation has brought significant challenges, especially for teachers who often lack a clear understanding of the concept or how to incorporate ELF-aware practices into their classrooms. These challenges underscore the pivotal role of teacher education in effectively integrating ELF into ELT in local contexts. Drawing on preliminary data from the research study *BNCC, ELF, and Teacher Education from a Critical and Decolonial Perspective (CNPq),* this paper examines how two groups of teachers, pre-service and in-service, respond to the challenges posed by the ELF-BNCC interplay. It explores their views on how this dialogue might evolve over time, emphasizing the importance of adopting a critical and decolonial lens in their daily practice**.** Initial findings suggest that younger, pre-service teachers are more at ease with ELF and its practical applications, while more experienced, in-service teachers, despite facing challenges rooted in traditional ELT paradigms, are beginning to reconsider their beliefs and classroom practices. As they work to understand ELF's pedagogical implications, many come to see it as a powerful tool for decolonizing ELT in Brazil. By positioning teacher education as a crucial link between policy and classroom practice, this paper advocates the need to equip educators not only with an understanding of ELF, but also with the critical tools to engage with it in meaningful, context-sensitive ways.
KEYWORDS: ELF. Brazilian National Common Core. ELT. Teacher Education.

[1] Full Professor of English and Applied Linguistics at Bahia Federal University (UFBA), Research Productivity Fellow with the National Council for Scientific and Technological Development (CNPq). savio_siqueira@hotmail.com

RESUMO: A atual Base Nacional Comum Curricular (BNCC) (Brasil, 2018) adota o inglês como língua franca (ILF) como princípio orientador para o ensino do idioma na educação básica brasileira. Embora tenha gerado debates, sua inclusão no documento é geralmente reconhecida como inovadora. No entanto, a implementação do ILF tem se mostrado desafiadora, especialmente para professores(as) que carecem de uma compreensão clara do conceito e de orientações práticas para aplicá-lo em suas salas de aula. Esses desafios apontam para o papel crucial da formação docente na integração do ILF ao ensino de inglês em contextos locais. Com base em dados preliminares da pesquisa "BNCC, ELF e Formação de Professores sob uma Perspectiva Crítica e Decolonial" (CNPq), este artigo analisa como dois grupos de professores, em formação inicial e continuada, respondem aos desafios propostos pelo diálogo ELF-BNCC. O estudo explora como esse diálogo pode evoluir ao longo do tempo, destacando a importância de se adotar uma abordagem crítica e decolonial na prática pedagógica. Os achados iniciais indicam que professores em formação inicial se sentem mais à vontade com o ILF e suas aplicações, enquanto professores mais experientes, em formação continuada, apesar de certa resistência, começam a reconsiderar suas crenças e práticas. À medida que buscam compreender as implicações pedagógicas do ILF, muitos passam a vê-lo como uma ferramenta poderosa para a decolonização do ensino de inglês no Brasil. Dessa forma, este artigo destaca a necessidade de capacitar educadores não apenas com a compreensão do ILF, mas também com as ferramentas críticas necessárias para aplicá-lo de forma sensível ao contexto local.
Palavras-chave: ILF. BNCC. Ensino de Língua Inglesa. Formação de professors.

INTRODUCTION

As of 2017, Law No. 13,415 introduced significant reforms to Brazil's educational system, including a restructured framework for lower and upper secondary education (*Ensino Fundamental II/Ensino Médio*) and the official release of the final version of the National Common Curricular Base (*Base Nacional Comum Curricular* – BNCC) (Brasil, 2018). In earlier drafts, foreign language (FL) instruction was encompassed under the broader curricular category of "Modern Foreign Languages" (*Línguas Estrangeiras Modernas* – LEM). However, in a surprising move, even to scholars who had been critically monitoring and analyzing the document, the final version narrowed this category exclusively to "English" (*Língua Inglesa* – LI).

Such a shift, which made English the only mandatory FL in Brazilian schools, both public and private, according to Rosa e Duboc (2022), reflects market-driven interests and a neoliberal rationale, flagrantly reducing the acquisition of the additional language

to its utilitarian function. However, pointing toward a more ideologically engaged direction, it is also said to provide access to the linguistic knowledge necessary for such engagement, fostering students' critical agency and active citizenship, while expanding opportunities for interaction and mobility, among other potential benefits.

As I have discussed elsewhere (Siqueira, 2022), I do not in any way question the importance of the English language in the contemporary world nor the significant gains for students, especially those from the socioeconomically disadvantaged classes of our society, who have mastery of the so-called global lingua franca of today. But when we see efforts to invest in public policies aimed at valuing and guaranteeing democratic access to language programs anchored in multilingual education, the colonial option (Sousa Santos, 2019), as reflected in laws like the one mentioned above, leads us to conclude that this only reveals the shortsightedness of the public officials responsible for language policies in our country, bluntly reaffirming their submission to the forces of monolingualism and coloniality that remain so prevalent in our society.

As Duboc (2017) pointed out in her critical analysis of the latest version of the BNCC, this is a considerable setback that could, at the very least, generate a deleterious marginalization of other languages within foreign or additional language pedagogy and, logically, threaten multilingual education initiatives in Brazil. In her view,

> the deliberate – and authoritarian – choice of English as the [sole] modern foreign language stands in opposition to the multilingual and intercultural orientation intended in the document [BNCC] and so valued by the contemporary global society, running the risk of falling into the traps of monolingual and colonialist logic [...], whose harmful effects have already been denounced by postcolonial studies and by (including Brazilian) theorists of Critical Applied Linguistics (Duboc, 2017, p. 8).[2]

Besides these changes to the disciplinary component, the BNCC surprisingly adopts the concept of English as a Lingua Franca (ELF) as a central framework for English

[2] Original in Brazilian Portuguese: *A escolha deliberada – e autoritária – da Língua Inglesa como a língua estrangeira moderna apresenta-se na contramão da orientação plurilíngue e intercultural pretendida no documento e tão cara à sociedade global contemporânea, correndo o risco de cair nas armadilhas da lógica monolíngue e colonialista [...], cujos efeitos nocivos já vêm sendo denunciados por estudos pós-coloniais e por teóricos (brasileiros, inclusive) da Linguística Aplicada Crítica*. (All translations are my responsibility).

Language Teaching (ELT), a move that has sparked heated debate and, as probably expected, a lot of controversy, despite being recognized by some scholars and a good number of practitioners as a somewhat progressive and forward-thinking step.

As years have passed, the *de facto* implementation of the National Curriculum has unveiled challenges of different kinds, especially for teachers, who frequently lack a clear understanding of the ELF concept or how to incorporate ELF-aware[3] practices into their classrooms. These challenges, in my view, highlight the pivotal role of teacher education in effectively integrating ELF into ELT in local contexts. This is due to the fact that changes and adaptations are needed in both pre-service and in-service teacher education, since teaching English from a lingua franca perspective leads us to question various notions traditionally upheld by the concept of English as a foreign language (EFL) which along the years have in many respects become outdated and thus call for revision and updating.

Drawing on partial data from a research study entitled *BNCC, ELF, and Teacher Education from a Critical and Decolonial Perspective, sponsored by CNPq,* this paper examines and discusses how two groups of Brazilian teachers, novice and experienced, respond to the challenges posed by the BNCC (Brasil, 2018), especially with regard to the adoption of the ELF concept, which still needs to be thoroughly unpacked in terms of practical applications. Here, I explore participants' views on how the ELF-BNCC dialogue might evolve over time, emphasizing the importance of adopting a critical and decolonial lens in their daily practice. Initial findings suggest that younger, pre-service teachers, are more at ease with ELF and its practical applications, while more experienced, in-service teachers, despite facing challenges rooted in traditional ELT paradigms such as EFL and its well-established tenets, are beginning to reconsider their beliefs and classroom practices. As both cohorts work to understand ELF's pedagogical implications, many come to see it as a powerful tool for decolonizing ELT in Brazil. By positioning teacher education as a crucial link between policy and classroom reality, I shall argue that it must now recognize and embrace the need to equip ELT educators not only with a clear understanding of ELF, but also with the critical tools to engage with it in meaningful and context-sensitive ways.

[3] I use the concept of ELF-awareness here to refer to the process of engaging with ELF research and developing one's own comprehension of the ways in which ELF can be integrated in one's own teaching reality (see Sifakis; Bayyurt, 2018).

1 BNCC AND ELF: ALIGNMENTS AND MISALIGNMENTS

As previously mentioned, Brazil's basic education is currently governed by a National Curriculum which, in the case of Modern Foreign Languages (MFL), imposes English as the sole language and introduces the concept of English as a lingua franca (ELF). This is based on the argument that we are dealing with a denationalized language which, due to its spread throughout the world and the extensive variation it now encompasses, no longer aligns with fixed national identities, traditional norms and certain past notions that have long sustained the globally recognized industry known as ELT.

It is important to mention that the BNCC, as mandated by law, now serves as the foundation for curricular guidelines nationwide, informing the development of state and municipal curricula in alignment with the national document. regardless of the specific linguistic needs of each educational context in one of the world's largest and most diverse countries. In fact, at this point, the imposition of English, largely driven by neoliberal agendas that frame it as the language of science, communication, technology, international businesses, globalization, professional success, etc., means that students are required to learn English first, while all other languages, whether spoken in Brazil or not, have been relegated to a secondary and largely marginal status, at best considered optional. This is, for example, the case of Spanish, which in many contexts had begun to dispute with English offers in regular schools.

It would be naïve on our part to disregard the fact that, given the current global power and dominance of English, no language policy concerning the teaching and learning of modern foreign languages could afford to overlook the importance of ensuring access to English for students in basic education, especially in the public sector. Initially through the brutal expansion of the British Empire, and later as the world increasingly came under the political, cultural, and military influence of the United States, English has, perhaps unsurprisingly, achieved a level of global hegemony unmatched by any other language. As Mohanty (2009) points out, English has shifted from being the language of colonization to the language of neo-imperialism, offering the world a wide range of justifications for its urgent acquisition. Brazil is no exception in this power dynamic, where English emerges as a tool (or perhaps even as a weapon) in the pursuit of a linguistic capital which positions its users as key players in a highly competitive global agenda.

A closer look at the BNCC reveals that the introductory section of the 'English Language' component for *Ensino Fundamental II* (Lower Secondary) clearly aligns with the previously mentioned characteristics of a global scenario increasingly driven by the demand for English. Moreover, it expands on these ideas by arguing that learning English "can provide everyone access to the linguistic knowledge necessary for engagement and participation, contributing to [the development] of students' critical agency and the exercise of [their] active citizenship" (Brasil, 2018, p. 241). Due to this, according to the document, a formative character is established here, framing English learning within a perspective of conscious and critical language education, grounded in three key implications to the curriculum:

> [The] first implication is that [the formative nature of language learning] requires a reassessment of the relationships between language, territory, and culture, given that English speakers are no longer found only in countries where English is the official language. [...] Some concepts no longer seem adequate for understanding a language that has "gone viral" and become "hybridized," such as the concept of foreign language, which has been strongly criticized for its Eurocentric bias. [...] The approach taken by the component in the BNCC prioritizes **the social and political function of English** and, in this sense, recognizes it in its status of **lingua franca**. [...] The second implication concerns the broadening of the concept of literacy – or more precisely, **multiliteracies** – as conceived [...] within social practices [...] that connect and intertwine different semiotic systems and languages. [...] The third implication relates to teaching approaches. Recognizing English as a lingua franca entails understanding that certain beliefs – such as the notion that "there is a better English to be taught" – must be questioned. It calls for addressing local uses of English and related linguistic resources from the perspective of building a linguistic repertoire, which should be analyzed and made available to students for their use, always taking into account the condition of intelligibility in the linguistic interaction (Brasil, 2018, pp. 241–242, emphasis in original).

Broadly speaking, the adoption of the ELF concept by the BNCC as a backdrop for the developments proposed within the description of the component 'English language' can be seen as an innovation. However, as Duboc (2019) clarifies, at first sight, it gives us the impression that its insertion has practically been parachuted into the component, since it was not present in previous versions of the document nor in any other regulatory document for Brazil's national regular education. This, to some extent, may explain why many teachers showed (and still do) to be unfamiliar with the term and its developments. In this sense, it is also important to consider, as Rosa, Duboc and Siqueira (2023) note, that although the expression "to fall from a parachute" in Portuguese suggests something sudden and unexpected, implemented without preparation or planning, "the parachute itself is, in fact, a device that allows for a softened landing – in other words, when used

intentionally and with planning, it leads to the exact opposite of the usual meaning of the expression" (p. 10). Thus, by acknowledging the polysemy of the expression, the authors explain that, depending on who is using the parachute or who is observing it descend toward the ground, different interpretations may emerge, and they add:

> From the perspective of Brazilian scientific production on ELF and its effects on certain agents in the educational field temporarily acting as *policy makers*, we are dealing with those who wear the parachute, whose fall is foreseen, calculated, and planned. On the other hand, from the perspective of the many English teachers who, overnight, came across the term ELF in a regulatory document of the ill-fated curricular component MFL [Modern Foreign Language) – now just English – we are dealing with those who watch the fall (Rosa; Duboc; Siqueira, 2023, p. 10, italics in the original).

Another important point regarding the insertion of the concept of ELF in the BNCC to be explored reveals a certain misalignment, concerns a clear contradiction between what is advocated in the initial part of the component's introductory text – where certain theoretical premises aimed at a different understanding of the English language are discussed, and the didactic frameworks presented later in the practical section basically describing linguistic content. According to Duboc (2019), a perspective I fully endorse, this is fundamentally an epistemological conflict, which she critically addresses as follows:

> In the introduction, the social and political function of language is emphasized, seemingly expanding, at first glance, beyond the technicist and instrumental function often attributed to the foreign language. [...] If, on the one hand, the considerations presented in the introductory text align with concepts and categories relevant to rethinking the status of English in contemporary times; on the other hand, the analysis of the year-by-year didactic frameworks paradoxically reveals lapses into content rigidification which, despite the document's professed adherence to a spiral curriculum design, echo an updated discourse that masks traditionally taught language content within a logic of linearity and hierarchy (Simple Present in 6th grade > Simple Past in 7th grade > Future Forms in 8th grade)[4] (Duboc, 2019, p. 17).

As we can see, such observation clearly identifies and illustrates the aforementioned conflict, and, very pertinently, Duboc (2019, p. 17) prompts us to reflect once again by posing the following question: "How can a document embrace the creative, hybrid, and

[4] Within the Brazilian educational system, the *Fundamental II* level comprises 6th (*6º ano*) to 9th (*9º ano*) grades.

local uses of English in its status of a lingua franca if the document itself organizes topics, knowledge objects, and skills in a linear and hierarchical way, with examples of fixed and stable linguistic content?"[5] In fact, this and many other questions are extremely necessary at this point and should be explored as the development of different state and municipal curricula derived from the BNCC progresses throughout the country.

Within this same vein of discussion, other points are raised, for example, by Santana and Kupske (2020), who draw attention to the strangeness that the term ELF still causes to teachers and what may arise from this entire process. As the authors emphasize, "the publication of the document does not guarantee that a proposed concept, such as ELF, will not be understood as just another new idealization that will not go beyond the conceptual level; nor does it guarantee that the term ELF will not, for example, be applied in practice merely as a synonym for EFL" (Santana; Kupske, 2020, p. 163).

In other words, as these and other authors advise, we cannot ignore the fact that the shift in guiding principles from English as a Foreign Language (EFL) to English as a Lingua Franca (ELF) brings to light various theoretical and practical mismatches, with direct implications for classroom practice, many of which are still notably little understood by English teachers, the frontline agents in our schools and, consequently, the first to be affected by such changes. Due to this, it is worth posing another question: are our teachers, especially those in basic education, prepared for these changes in the field of EFL in light of the demands imposed by contemporary times?

The answer to such a general question may be much more complex than we imagine, particularly when I came across some other doubts from the participants of the study mentioned here. I add here some of them: "What is ELF? How practical is it for my 40-minute class reality?"; "How can I teach ELF if I don't even know what it is?"; "What actually changes in my classroom with the adoption of ELF?"; "Now, with ELF, is everything possible? I don't correct students anymore?"; "What type of training and recycling will I need to work with ELF?"; "With ELF, should I disregard American and British English and instead embrace 'Brazilian English'?"

[5] In the original: *Como pode um documento acolher os usos criativos, híbridos e locais do inglês em seu status de língua franca se o próprio documento organiza, linear e hierarquicamente, temas, objetos de conhecimento e habilidades, com exemplos de conteúdos linguísticos fixos e estáveis*?

Bearing this in mind, and taking these questions into consideration, I will explore in the following section some data extracted from the cited research study in order to attempt to grasp participants' understanding of ELF and the implications of its adoption by the BNCC. I will also examine whether they feel prepared to teach English from an ELF perspective (in contrast to an EFL perspective) and whether the professional education they have received (in-service) or are currently receiving (pre-service) meets the demands emerging from this new scenario.

2 ELF AND BNCC: HEARING BRAZILIAN TEACHERS

Entitled *English as a Lingua Franca, BNCC, and Teacher Education from a Critical and Decolonial Perspective,* this project, for which I am the lead researcher, is funded by the Brazilian National Council for Scientific and Technological Development (CNPq). The excerpts analyzed here are part of a longer questionnaire, one of the data collection instruments used in the study. The main goal of the work is to promote advanced studies on ELF and its political-pedagogical implications for our language education context, aiming at the professional development of student-teachers and in-service teachers in the city of Salvador, Brazil, and its metropolitan area. It is important to highlight that many English teachers in Brazil start their careers without a university degree. So, it is quite common for them to enroll in teacher education programs (Letras courses) after gaining some teaching experience, especially those working in the private sector.

The study encompasses 12 local English teachers (n=12), selected through personal invitation, with 6 pre-service and 6 in-service teachers. In terms of gender, there are 10 women and 2 men, with ages ranging from 21 to 55 years. The teaching experience varies from 1 to 30 years. The instruments used for data collection are: (1) questionnaires, (2) focus groups, and (3) non-participant class observations. In terms of educational contexts for each cohort, four of the pre-service teachers are currently enrolled at UFBA's language research and extension programs, two teach at elite private schools, while all the in-service teachers are employed in regular state public schools.

The data explored in this paper consists of three questions extracted from one of the questionnaires, where the broader issue involves participants' familiarity with the ELF concept, its developments and implications along with their reactions towards the adoption of ELF by the National Curriculum. It also explores if and to what extent they

think they are prepared to teach their ELT classes under an ELF perspective. More specifically, here are the questions posed to participants that I will explore:

Question 1: *How familiar are you with the ELF concept, its developments and implications?*

Question 2: *How do you evaluate the adoption of the ELF concept by the National Curriculum (BNCC)?*

Question 3: *How do you evaluate your formal education in terms of preparing you to become an English teacher today? Do you feel prepared to teach English from an ELF perspective as recommended by the National Curriculum?*

In terms of data analysis and discussion, it is important to mention that for each question, some direct quotes from the participants will be presented. However, due to space constraints, only excerpts from a select few respondents will be included. Each teacher is identified by the letter T and a number from 1 to 12. *In-service teachers* are numbered from 1 to 6, and *pre-service teachers* from 7 to 12. Questions and answers were originally written in Portuguese, so the translation to English is my responsibility. The analysis is primarily descriptive, incorporating some inferential statistics, and is grounded in the theoretical framework outlined above.

The initial question to address is: *How familiar are you with the ELF concept, its developments and implications?* Based on the responses, in-service or more experienced teachers seem to be LESS FAMILIAR with the term ELF. For example, T1 admitted to not having read much about the concept, but due to its inclusion in the National Curriculum, he recognizes the need to study the topic: *I haven't really read much, but I want to improve my knowledge about it*. T2, in her turn, argues that she has some familiarity with the ELF concept, and that its adoption by the National Curriculum has motivated her to conduct more in-depth studies on the topic: *I have been trying to update myself on the ELF concept and its implications, so I could say that I have some familiarity with the term*. T3 says she is fairly familiar with the term ELF, but, in her view, the insertion of the concept in the BNCC is basically an action to use a concept that is in vogue at the moment, without much clarity as to practical actions and implications: *I am sort of familiar with the term, but I think it was inserted in the National Curriculum more as part of a "concept update" than as a proposal for pedagogical practice*.

Pre-service or less experienced teachers on the other hand appear to be MORE FAMILIAR with the ELF concept, as the topic is commonly addressed in their current university programs, particularly in Applied Linguistics courses. T7, for instance, says she is well-versed in ELF due to its growing significance in ELT: *I'm very familiar with the concept of ELF due to its growing importance in ELT*. Equally, T9 assumes her familiarity with the concept and points out that ELF already plays an important role in her everyday ELT practices: *I'm very familiar with ELF*; *I think it directly influences my pedagogical practice*. T10 shares a similar perspective, noting that although she has limited experience with the BNCC as a novice teacher, she is familiar with ELF through her undergraduate studies and participation in the "ELF Brasil-UFBA" research group: *Despite my limited experience, ELF is familiar to me due to the opportunities offered in my university course, the disciplines, and the research group I participate in*. Overall, of the six in-service teachers, only two expressed confidence in their familiarity with ELF. In contrast, five pre-service teachers out of six reported being familiar with the concept.

As for the second question, *How do you evaluate the adoption of the ELF concept by the National Curriculum (BNCC)*?, the more experienced teachers were evenly split in their assessment of the adoption of ELF in the BNCC: three viewed it as a positive step, while the other half saw it as challenging. When justifying her response, T2 stated: *I believe the term was inserted in the BNCC as a way of using current concepts, as well as interculturality and multiliteracies*. T4, in turn, said that *incorporating ELF into our practice means going beyond linguistic topics and addressing social, cultural and political issues; it is about empowering our students to use a language that allows them to connect with the world,* whereas T6 reported that *the concept was added to the BNCC because it is in line with the idea proposed in the document of considering the plurality of native and non-native speakers, as well as prioritizing communication rather than accuracy in the use of the language*.

In the group of pre-service teachers, the majority – four of them – acknowledged that the insertion of ELF in the National Curriculum was a challenging step, while one viewed it positively and another considered it a right decision. Some of the reflections from this group of teachers are presented here. T7, for example, affirms: *I have some resistance in implementing this concept in a traditional educational environment like ours as there is still an overemphasis on Standard English and a reluctance or neglect to*

recognize linguistic variety. For T11, *the adoption of ELF by the BNCC makes me see progress in challenging the traditional EFL vision, but I believe there is still a long way to go before this happens effectively*. T12, in turn, says that *ELF should be implemented despite the problems surrounding a context as complicated as that of Brazilian education, which not only does it face discrepancies in materials and resources between private and public schools, but also the colonized and rooted vision in the minds of the majority of Brazilians regarding the study of English and what is considered fluency and proficiency*.

As we can see, the responses are quite insightful and touch on various aspects, not only regarding what these teachers know and feel about the concept of ELF, but also the challenges they may face due to deeply rooted beliefs and dogmas related to ELT. These challenges also include resistance from students and other stakeholders, such as parents, coordinators, school directors, teacher educators, etc., who may still hold a colonized mindset shaped by the longstanding traditions of the ELT industry, which is largely grounded in the EFL perspective, with all its expectations and implications. In other words, regardless of each group's level of expertise and experience, the presence of ELF in the BNCC is generally perceived as challenging. However, it is also seen as something that, if better understood and implemented according to the specificities of each context, can surely have a positive impact on classroom practice.

Regarding the final (double) question, *How do you evaluate your education in terms of preparing you to become an English teacher today? Do you feel prepared to teach English from an ELF perspective as recommended by the National Curriculum?*, I begin with the second part by highlighting that three different responses emerged across both groups: YES, PARTIALLY, and NO. Among the in-service teachers, the responses were evenly distributed, with two of the six participants aligning with each of the three categories. In the pre-service cohort, the majority (four) chose 'partially,' while the remaining two selected 'yes'. The good news here is that none of them considered themselves unprepared to teach English from an ELF perspective.

When it comes to reflecting on their formal education and training to become English language teachers in today's world, all in-service teachers admitted that, in retrospect, their university courses did not adequately prepare them for the current challenges faced by English language professionals. According to them, much of what they know is the result of personal effort to learn, adapt, and grow in their careers, especially

when it comes to new theories and alternative perspectives in teaching and learning. T2, for instance, states: *My initial training was not very efficient, but my curiosity and desire to learn were very strong. However, I don't feel prepared to teach English from an ELF perspective yet.* T3, in turn, says: *In my context, everything I know or have learned was due to my own initiative – not because it was offered to me; zero preparation for this new reality.* T4 expresses a similar view: *My training and development took place mostly during my graduate studies (MA and PhD), where I had the opportunity to focus on these issues. Today, I feel prepared to engage in teaching practices from an ELF perspective.*

The novice teachers, on the other hand, expressed a more positive view of their formal education. In their responses, they affirmed that their courses, to some extent, broadened their understanding by addressing topics such as ELF and the development of ELF-aware materials,[6] as illustrated by T9's response: *During my undergrad, internships and additional training courses I was able to acquire experience and knowledge to create materials and use tools and strategies aligned with an ELF perspective*.

Despite this more optimistic view, it is important to consider that much work remains to be done especially in the field of teacher education. As evidenced by the responses of T10 and T12, many future teachers complete their undergraduate courses feeling that, even though they have been exposed to ELF-related theories and recent developments in ELT, the reality they encounter, especially in regular schools, presents significant challenges that go far beyond language proficiency or familiarity with contemporary concepts and practices. This is illustrated in T10's response: *I'm not sure if I'm prepared to apply ELF in my reality. Despite having had theoretical contact with ELF studies, I feel that the lack of resources and support from the institution are still difficult obstacles to implement such a practice*. In that sense, T12 expresses a similar concern: *Not completely. I feel that during my initial training there was a lack of more real and practical examples, thinking about the reality that we find not only in terms of resources and/or equipment to promote more dynamic classes, but also the mentality that you will find in the classroom regarding learning English in our regular schools.*

[6] By ELF-aware materials I mean teaching resources designed and/or adapted to reflect English as it is used among speakers from diverse *linguacultural* backgrounds. Such materials are expected to consider and privilege diversity, flexibility, real-world variation, and communication strategies rather than fixed native-speaker based norms.

These reflections remind us that one of the greatest challenges lies in the prevailing mentality surrounding various aspects of ELT. In this sense, we are once again led back to consider the notion of ELT as an essentially colonial enterprise, a genuine product of colonialism (Pennycook, 1998), and as we have discussed on several occasions, there is an urgent need to decolonize its underlying assumptions and deeply ingrained conceptions, so that we can move beyond the traditional EFL model, which is rooted in an ethnocentric view of language and culture. This shift, as one might agree, calls for the implementation of, among other changes, a critical, decolonial, and ELF-aware perspective to ELT – one that actively challenges and dismantles the barriers maintained by a legion of gatekeepers who must come to terms with the fact that sustaining such conventional ELT orientations is no longer viable, as they have become increasingly obsolete.

It is precisely within this context, considering the Brazilian educational landscape, where the concept of ELF is adopted in the National Curriculum for the 'English' component, that I recognize and advocate for the crucial role of teacher education in building and implementing this dialogue. This is what I will explore in the following section.

3 TEACHER EDUCATION AS A CATALYST

Based on the theoretical elaborations and the analysis of selected data from the aforementioned research project, I now put forward the thesis that teacher education is to serve as a catalyst in enabling the effective articulation between ELF and the BNCC in the Brazilian context. Despite the inherent tensions involved in embedding a complex and fluid concept such as ELF into the text of the curricular document that clearly diverge from the inclusive, hybrid, and mixed nature of the phenomenon, and the linearity and hierarchical organization of content that represents a clear incongruity in relation to the principles of an ELF perspective (see Seidlhofer, 2011; Kiczkowiak; Lowe, 2018; Kordia, 2019, etc.), many of the precepts found in the BNCC for the English component "are worthy of recognition for their attempt to break away from conventional practices" (Duboc, 2019, p. 19). Thus, the already cited epistemological conflict should not be seen as something that cannot be overcome or, at the very least, effectively managed. That is why I think it is essential to work with teachers at both pre-service and in-service levels.

Once they feel confident and aware of what lies ahead in terms of teaching English from an ELF perspective, whether in theoretical or practical terms, they will recognize (and act upon) the fact that there are always opportunities for rupture, either through spaces of maneuver (Morgan, 2010) or through the curricular and programmatic fissures that emerge in everyday classroom practice (Duboc, 2015).

Before turning our attention to the teachers themselves, I would like to focus on teacher education, paying closer attention to the role of teacher educators within this increasingly challenging landscape of ELT. As a de-nationalized language, English, which today has more non-native speakers than native ones, presents a number of characteristics that must be considered when engaging in the process of teaching and learning it. These include high levels of hybridity, significant diversity among its users, and, most importantly, the potential it offers speakers to engage in constant and meaningful intercultural interactions with interlocutors from across the globe, representing a wide range of linguistic and cultural backgrounds.

The first step to be considered in this particular issue is the proposal to conceive teacher education as a space for *unlearning*, that is, an environment where we, as teacher educators, are willing to engage in a reflective process leaving behind certainties and, with humility, revisiting and rethinking the political, ideological, epistemic, and pedagogical foundations upon which we base our practices in *Letras* programs across the country. In this sense, we move away from what futurist author Alvin Toffler predicted in the final decade of the last century, when he stated that the illiterate of the 21st century would not be those who cannot read or write, but those who are unable to learn, unlearn, and relearn. As posed by Sifakis (2014), *learning* relates to experience, the creation and reinforcement of habits; *unlearning* involves challenging existing knowledge and creating space for novelty; and *relearning* points to engaging in actions that rebuild connections and realign directions. These premises, I believe, can be connected to what Walsh (2018) conceives as a decolonial praxis, in which *learning to unlearn in order to relearn* is a core component of decoloniality. Among other insights, Walsh reinforces the importance of viewing our daily practice as "pedagogical scenarios of learning, unlearning, relearning, reflection, and action" (Walsh, 2018, p. 88), reminding us that what matters most is achieving an engaged, emancipatory, and liberatory pedagogy. In other words, we must abandon a lot of our certainties and unlearn in order to learn and think otherwise.

As such movements take place within teacher education, it is only natural that many of these changes begin to shape teachers' daily practices, given that they are being educated on new bases, especially when we consider the different issues that must cut across the area as a whole if we are to foster educators capable of developing critical and decolonial attitudes. It is along these lines that Duboc (2023), challenges us to think and do ELT otherwise. Drawing on lessons from decoloniality, the author argues that it is impossible to "denounce coloniality if one is not able to identify and interrogate coloniality from the inside out" (Duboc, 2023, p. 138). So, in this sense, our goal as ELT professionals working in a field heavily influenced by colonial forces is ultimately to interrupt coloniality (Menezes de Souza; Duboc, 2021).

A similar correlation can be made with the common pursuit of the critical educator, or, as some prefer, the critical pedagogue. As we know, we do not form critical teachers overnight (and no one becomes critical in an instant), especially if we, as teacher educators, are not willing to serve at the very least as examples – and perhaps even as sources of inspiration – for both current and future colleagues we are to work with. In other words, how can we expect the teachers we prepare and work with to adopt a critical-decolonial stance if our own posture, beliefs, and behaviors often embody the very opposite of the expectations and principles we aim to promote?

It is no secret that many of us remain tied to the ideological, epistemological, and pedagogical dogmas of the past, maintaining an almost dogmatic loyalty to certain EFL-sustaining principles, such as the native-speaker model, monolingualism, hegemonic cultural references, ethnocentrism, prestige accents, excessive normativity, and the exclusion of English varieties from the classroom, among others. As we know, these principles no longer resonate within ELT under ELF, World Englishes, and Global Englishes perspectives, nor across various fields of language studies as they once did. After all, as previously pointed out, "[...] a good deal of our taken-for-granted ELT practices have been threatened with the prospect of being declared obsolete for the simple reason that they do not take into account some of the most significant characteristics of [English as lingua franca]" Rajagopalan (2004, p. 113-114)[7]. Due to this, as the author further

[7] While Rajagopalan refers to the concept of World English (WE) in the original text, I interpret his description of the global spread and diversification of English as closely aligned with the notion of English as a Lingua Franca (ELF), which is why I adopt ELF in the citation.

argues, "those of us who accept the notion of [ELF] need to go back to the drawing board and rethink our entire approach to ELT, no matter what the specific context we happen to find ourselves working in." (Rajagopalan, 2004, p. 112).

As I have been proposing here, going back to the books and rethinking many aspects related to our professional life, is not a task that concerns only teachers, but primarily teacher educators, who, I believe, also play a leading role in this increasingly challenging endeavor of teaching English to the world. With this in mind, and taking the idea of a critical and decolonial teacher education as a backdrop, I bring here a set of questions (see Table 1 below) intended to support reflection on decision-making processes that might, in some way, help turn our views as teacher educators toward more democratic horizons and, above all, toward possibilities for rethinking and reshaping ELT. In other words, to conceive and do ELT otherwise.

Table 1 - Questions for reflection from the teacher educator's perspective

(1) What epistemological, political, and ideological foundations should we adopt in our teacher education practice? (2) Which beliefs should be deconstructed, and which should be embraced? (3) What conception of language should prevail in our theoretical approaches? (4) What mentalities, assumptions, and postures should be decolonized? (5) Which practices and models need to be questioned, expanded, or discontinued? (6) Which cultures, accents, and worlds (both English-speaking and others) should be prioritized in the classroom?	(7) What curricular and programmatic revisions and updates should be undertaken? (8) What assessment systems should we adopt, adapt, or create? (9) Which materials are most suitable to select for new realities? (10) What pluralities should we embrace, and what other lenses should we use? (11) Which literatures in English should be made available in teacher education practices? (12) What dialogues should we cultivate with our peers, fellow teacher educators, and other researchers?

Elaborated by author

For sure, these questions are far from exhaustive, especially because they must be asked and expanded from a local perspective, involving both teacher educators and teachers who, together, can reflect on and plan both a teacher education process and pedagogical practices that respond to the needs of their specific contexts and, consequently, of their learners.

Bearing this in mind, I would like to expand further on my proposal to provoke my fellow teacher educators by advancing the argument that, if we aim for English language teacher education that is aligned with the demands of contemporary times, particularly within Global South contexts, we must begin considering a relearning from new onto-epistemological foundations. That is, as aforementioned, we should recognize that it is possible to conceive and do teacher education otherwise. In light of this, I attempt to outline below some challenges that I consider essential when reframing teacher education in dialogue with the concept of ELF (Table 2). In this context, and assuming the role of a catalyst, teacher education must ensure that English teaching from an ELF perspective, as advocated by the BNCC, can only be effectively implemented if changes and adaptations are made at multiple levels. Teacher education, in my view, is essential for turning this dialogue into concrete action.

Table 2: Challenges for reframing teacher education in dialogue with ELF

• Conceive Teacher Education (TE) as a space for unlearning, learning, and relearning through critical perspectives, recognizing language teaching as a political act; • Take TE as central in integrating ELF-based ELT practices, while accounting for the complexity and diversity of local contexts; • Approach ELF and its developments through a critical, local, and potentially decolonial lens within TE programs; • Emphasize locally grounded understandings of ELF, focusing on its context-specific, idiosyncratic use in varied educational settings; • Value interculturality by encouraging students' to engage in translingual practices and make full use of their multilingual and multicultural repertoires in the classroom; • Explore ELF's potential to decolonize ELT, recognizing that decolonizing ELT is intrinsically connected to decolonizing TE and vice-versa;	• Reject monoglossic ideologies, native-speakerism, accentism, etc., by actively decolonizing beliefs, attitudes, concepts, practices, curricula, methodologies, and assessment systems; • Critically evaluate global ELT materials produced by the industry under an ELF lens; prioritize the use and development of local materials that avoid neutral, decontextualized themes and instead center socially relevant, real-world issues; • Decolonize and expand ELF scholarship by welcoming and legitimizing a diversity of voices, especially those historically marginalized or silenced, across educational policy, research, and pedagogy; • Provide access to a plurality of ELF research and findings, stimulating teachers to draw on these resources in order to think and do ELT otherwise (Duboc, 2023).

Elaborated by author

At the same time, I consider it equally relevant to the ongoing discussion to briefly present Duboc's (2023) suggestions, who, drawing on Duboc and Siqueira (2020),

presents some decolonial attitudes or gestures that, in her view, can serve as inspiration for both English teachers and teacher educators. These actions potentially indicate concrete ways to challenge behaviors and attitudes characterized by Anjum and Shah, (2024, p. 11) as "colonial compliance and pedagogy of complacency" which remain so prevalent in our academic and professional environments:

> i. fostering epistemic disobedience and de-linking, […] making noise in the well-established Western modes of knowing toward our detachment from the ties of Western-based ideas;
>
> ii. thinking otherwise, that is, "developing constant and vigilant analysis of what is known and, mainly, who knows in attempts to change not only the content of the conversation but also the terms of the conversation" (Duboc; Siqueira, 2020, p. 238);
>
> iii. decolonizing between the cracks: rather than a revolutionary move, I still find it necessary to acknowledge teachers' potentialities in those small places and spaces within classroom practices, the cracks, the gaps, the fissures of the curriculum, so to speak, as fruitful opportunities to interrogate and interrupt racial micro-aggressions;
>
> iv. *andar perguntando*: the expression inspired by Mexican Maya-people Tojolabal cosmology […] is in line with Freire's pedagogy of the question toward a genuine horizontal dialogue in which multiple perspectives are ethically acknowledged. One of the implications of this decolonial gesture lies in its potential to go beyond content-based language classes in which classrooms become arenas for meaningful debates around real social problems (Duboc, 2023, pp. 139-140).

It is important to clarify that the points I raise here are not to be interpreted as a "witch hunt," nor should they suggest that everything accomplished so far in the field of English teacher education is completely outdated and therefore must be discarded. On the contrary, new knowledge builds upon existing knowledge, and in science, every advancement shall acknowledge its origins while pointing toward new directions as part of an ongoing process that is to keep moving forward.

My expectation is that these reflections serve as a starting point for us, scholars, researchers, and ELT professionals, to critically examine whether, and to what extent, we may be clinging to our comfort zones, neglecting aspects of our duties that need to be, at minimum, updated. In other words, I basically seek to offer a glimpse of what we, as

contemporary English teacher educators, can access in order to perhaps embark on an inner journey, whether as professionals and/or active citizens, to ultimately decide what makes sense for us and our daily practices. It is my belief that by engaging in critical reflection on our work, we can determine how relevant or obsolete different conceptions are within our particular contexts as "making room for reflexivity in already packed curricula poses many challenges and questions" (Morán Panero, 2024, p. 121).

CONCLUDING WORDS

The main objective of this paper was to explore the thesis that teacher education plays a crucial role as a mediator in the dialogue between the National Curriculum (BNCC) and its approach to the newly introduced component, English (*Língua Inglesa*), now the only mandatory foreign/additional language in the Brazilian educational system. By acknowledging the political function of English, the BNCC has then adopted the concept of English as a Lingua Franca (ELF), which, according to document, implies that certain beliefs historically associated to the EFL tradition should be contested and reframed.

Taking into account some responses to questions related to this theme, provided by participants (pre-service and in-service teachers) in the research study *BNCC, ELF, and Teacher Education from a Critical and Decolonial Perspective*, I arrived at a few conclusions I would like to share in this final session of the article.

First, ELF and ELF-related studies are gradually, yet steadily, being incorporated into teacher education agendas and curricula in both undergraduate and graduate courses in Brazil, and I must admit that the BNCC has played a role in reinforcing this trend. Despite this, the concept of ELF remains somewhat unclear for many teachers, and due to various pedagogical, institutional, structural, and cultural factors, teaching English from an ELF perspective is still perceived as a significant challenge.

Second, younger (pre-service) teachers appear to be more open to ELF and its practical developments, while more experienced (in-service) teachers, in spite of being challenged by the constraints of traditional ELT tenets, are starting to reimagine their teaching practices as they explore the political and pedagogical dimensions of ELF. Although not explored in depth, both groups recognize the potential of ELF as a powerful

element for decolonizing ELI and for rethinking and reframing teacher education more broadly.

On a final note, I would like to point out that the coloniality of the English language, much like that of ELT, both enduring legacies of colonialism, remains a well-documented reality, long subjected to critique, resistance, and, at this point, calls for reform. While many of the issues discussed here may not directly impact teachers across all contexts, it is crucial to recognize that teaching English today goes beyond merely transmitting a language of considerable power, influence, and value.

Particularly in Global South contexts, these practices represent acts of resistance and disobedience against the hegemonic forces that maintain the abyssal divide between legitimized knowledge producers from the Global North and the perpetual consumers from other parts of the world. By advocating for the crucial role of teacher education in facilitating the integration of ELF into everyday classroom practices, as outlined in the BNCC, this approach becomes, among other things, a step toward decolonizing ELT. With this in mind, I see teacher education, both pre-service and in-service, as a fundamental space for this transformative process. In fact, it is within teacher education that we can actively challenge hegemonic structures and move toward more inclusive, contextually relevant teaching practices.

The small portion of data from my ongoing study with non-native teachers of English in Brazil, once again, suggests that change is already on the horizon in both teaching perspectives and teacher education as a whole. This is particularly evident as the long-established principles of ELT are increasingly viewed as neither untouchable nor immutable and, in many cases, as already mentioned, are now considered outdated, if not irrelevant. By reinforcing this potential for change, I would say that it is long overdue to recognize that teaching English today is far more than mere language instruction, it is a profound act of agency, resistance, and redefinition in the face of enduring colonial legacies. In this sense, it is crucial to acknowledge that the urgency of rethinking ELT through critical and decolonial lenses has never been greater. Many of us, as teachers and teacher educators worldwide, clearly assume that the persistent coloniality of English and ELT demands critical engagement, resistance, and transformative pedagogical action.

All in all, working alongside movements that envision a rewarding process of unlearning in order to relearn in every sense can in many ways demonstrate that teaching and learning English in these contemporary times goes way beyond putting together organized and well-founded pedagogical tasks, it is a mission for life, since we are all the time dealing with and impacting the lives of many people. As a Global South scholar – at least within ELF studies today – I see our diverse Global South ELT contexts as a privileged arena where this revolution holds great potential to unfold and develop. I extend here my invitation to anyone who would like to join us in this exciting and promising endeavor.

ACKNOWLEDGEMENT:

I am grateful to CNPq for the Research Productivity Grant (Process No. 305278/2022-3).

REFERENCES

ANJUM, S.; SHAH, W. A. Negotiating local linguistic and epistemic realities through critical language pedagogy (CLP) in Pakistan. ***Pedagogy, Culture & Society***, p. 1-21, 2024. https://doi.org/10.1080/14681366.2024.2367625

BRASIL. **Base Nacional Comum Curricular** (Brazilian National Common Curriculum). Brasília: Ministério da Educação/Secretaria da Educação Básica, 2018.

DUBOC, A. P. M. **Atitude curricular**: letramentos críticos nas brechas da sala de aula de línguas estrangeiras. Jundiaí, SP: Paco Editorial, 2015.

DUBOC, A. P. M. Parecer de Leitura crítica componente curricular: Língua Estrangeira Moderna–Nova Versão. Brasília: MEC/SEB, 2017, p. 1-25.

DUBOC, A. P. M. Falando francamente: uma leitura bakhtiniana do conceito de "inglês como língua franca" no componente curricular Língua Inglesa na BNCC. **Revista da ANPOLL**, v. 1, n. 48, p. 10-22, 2019.

DUBOC, A. P. M. Thinking ELT otherwise: Lessons from decoloniality. In: TAVARES, V. (Ed.). **Social justice, decoloniality, and Southern epistemologies within language education** – Theories, knowledges, and practices on TESOL from Brazil. London/New York: Routledge, 2023, p. 129-144.

DUBOC, A. P. M; SIQUEIRA, S. "ELF *feito no Brasil*": expanding theoretical notions, reframing educational policies. **Status Quaestonis**, v. 19, p. 297-331, 2020

KICZKOWIAK, M; LOWE, R. J. **Teaching English as a lingua franca** – The journey from EFL to ELF. Surrey, UK: Delta Publishing, 2018.

KORDIA, S. ELF-aware teaching in practice: A teacher's perspective. In SIFAKIS, N. C.; TSANTILA, N. (Ed.). **English as a lingua franca for EFL contexts**. Bristol, UK: Multilingual Matters, 2019, p. 53-71.

MENEZES DE SOUZA, L. M. T. M.; DUBOC, A. P. M. Deuniversalizing the decolonial. **Gragoatá**, v. 26, n. 56, 2021, p. 876-911.

MOHANTY, A. K. Multilingual Education: A bridge too far? In SKUTNABB-KANGAS, T.; PHILLPSON, R.; MOHANTY, P. A. K.; PANDA, M. (Ed.). **Social justice through multilingual education**. Bristol, UK: Multilingual Matters, p. 3-15, 2009.

MORÁN PANERO, S. (2024). Metalanguaging ELF: The transformational power of students' critical dialogic talk. In: MORÁN PANERO, S.; MARTÍNEZ-SÁNCHEZ, M. M.; RONZÓN-MONTIEL, G. J. (Ed.). **English as a lingua franca in Latin American Education***:* Critical Perspectives. Berlin: De Gruyter Mouton, 2024, p. 91-124.

MORGAN, B. Fostering conceptual roles for change: identity and agency in ESEA teacher preparation. **Kritika Kultura**, Manila, v. 15, n. 15, p. 34-55, 2010.

PENNYCOOK, A. **English and the discourse of colonialism**. London/New York: Routledge, 1998.

RAJAGOPALAN, K. The concept of 'World English' and its implications for ELT. **ELT Journal**, v. 58, n. 2, p. 111-117, 2004.

ROSA, G. da C. Inglês como língua franca sob um olhar crítico e decolonial. Dissertação (Mestrado em Educação, Linguagem e Psicologia) – Faculdade de Educação. Universidade de São Paulo. São Paulo. 2021.
ROSA, G. da C.; DUBOC, A. P. M. Analyzing the concept and field of inquiry of English as a Lingua Franca from a decolonial perspective. **Íkala, Revista de Lenguaje y Cultura**, v. 27, n. 3, p. 840-857, 2022.

ROSA, G. da C.; DUBOC, A. P. M.; SIQUEIRA, S. Inglês como Língua Franca (ILF) em campo: reflexos e refrações na BNCC. **Revista Perspectiva** (UFSC), v.. 41, n.. 1, p. 1-25, 2023.

SANTANA, J. S.; KUPSKE, F. F. De língua estrangeira à língua franca e os paradoxos *in-between*: (tensionando) o ensino de língua inglesa à luz da BNCC. **Revista X**, v. 15, n. 5, p. 146-171, 2020.

SEIDLHOFER, B. **Understanding English as a Lingua Franca**. Oxford: Oxford University Press, 2011.

SIFAKIS, N. C. ELF awareness as an opportunity for change: a transformative perspective for ESOL teacher education. **Journal of English as a Lingua Franca**, v. 3, n. 2, p. 317-335, 2014.

SIFAKIS, N. C.; BAYYURT, Y. ELF-aware teaching, learning and teacher development. In JENKINS, J.; BAKER, W.; DEWEY, M. (Ed.). **The Routledge Handbook of English as lingua franca**. London/New York: Routledge, 2018, p. 456-467.

SIQUEIRA, S. Por que oferecer o tapete vermelho ao inglês é um atalho para a marginalização de outras línguas e uma ameaça à educação multilíngue no Brasil. In: NETO, M. J. S.; COUTO, A. (Org.). **Língua, Linguagem e Vida:** homenagem a Maria Luísa Ortiz Alvarez. Campinas, SP: Pontes Editores, 2022, p. 103-140.

SOUSA SANTOS, B. de. **O fim do império cognitivo**: a afirmação das epistemologias do Sul. Belo Horizonte/São Paulo: Autêntica, 2019.

WALSH, C. On decolonial dangers, decolonial cracks, and decolonial pedagogies rising. In: MIGNOLO, W. D.; WALSH, C. (Ed.). **On decoloniality**: Concepts, analytics, praxis. Durham, NC: Duke University Press, 2018, p. 83-9.

AUTHORS BIODATA

Yasemin Bayyurt is Serra Hunter Distinguished Professor of Applied Linguistics at the University of Lleida, Catalonia. She holds a PhD degree in English Linguistics from Lancaster University, United Kingdom. Before joining the University of Lleida, she served at Boğaziçi University (Istanbul) for more than three decades, where she held academic leadership roles including Dean of the Faculty of Education. Her current research on English and English language teaching/learning focuses on disciplinary literacies in K12 and higher education, ELF-awareness in English language teaching/learning; EMI in higher education in Anglophone and non-Anglophone contexts; and CLIL (regardless of Language being English or any other second/additional language) in K12 schools. She also carries out research projects on multimodal content learning in EMI university programs (engineering, education, etc.) in relation to her research on multidisciplinary literacies; curriculum development, online teacher education programs, and metadiscourse in academic writing from an interdisciplinary perspective. Her publications include articles in various indexed/refereed journals (e.g., Language Culture and Curriculum, Journal of Multilingual Multicultural Development, Journal of English for Academic Purposes, RELC); edited books and book chapters published by national/international publishers She edited/co-edited *Current Perspectives on Pedagogy for English as a Lingua Franca* (De Gruyter, 2015); *Bloomsbury World Englishes Volume 3: Pedagogies* (Bloomsbury, 2021); and *English as a Lingua Franca in the Language classroom: Applying Theory to ELT Practice* (Routledge, 2024).

yasemin.bayyurt@udl.cat

Júlia Calvet-Terré obtained her Ph.D. in Applied Linguistics from Universitat de Lleida. Her research focuses on non-native English teachers and ideologies and attitudes towards English as a Lingua Franca in higher education. Currently, she is involved in the project titled “Development of language ideologies in the training of pre-service English language teachers from an ELF perspective”.

julia.calvet@udl.cat

Silene Cardoso is a Ph.D. candidate in Modern Literatures, Arts and Cultures at the School of Arts and Humanities of the University of Lisbon, where she also completed her MA in English and American Studies. She also holds a BA in Portuguese and Italian Languages and Literatures (University of São Paulo, Brazil).
In addition to her academic background, Silene has extensive experience as an ELT textbook editor and content developer for diverse educational levels.
Her primary research interests include English as a lingua franca, intercultural communication, ELT methodology, foreign language teaching materials, multimodality, and multiliteracies. She is particularly interested in how language teaching materials can foster intercultural awareness and intercultural communication in EFL classrooms.

silene.cardoso@letras.ulisboa.pt

Polyanna Castro Rocha Alves holds a PhD in Language and Culture from the Federal University of Bahia (UFBA), Brazil, including a doctoral sandwich period at the University of Evora, Portugal. She is an Associate Professor of English and Applied Linguistics at the State University of Bahia (UNEB) and she also teaches English at a State Center for Professional Education in Bahia. Her research focuses on English as a Lingua Franca, Teacher Education and decolonial perspectives in ELT.

polyannarocha@hotmail.com

Lili Cavalheiro Lili Cavalheiro has a PhD in Applied Linguistics from the University of Lisbon. She currently teaches at NOVA University of Lisbon where she is a researcher at CETAPS - Centre for English, Translation, and Anglo-Portuguese Studies. Her research interests include: English as a lingua franca/Global Englishes, English Language Teaching, Teacher education, Materials development and Intercultural Citizenship Education.

lcavalheiro@fcsh.unl.pt

Martin Dewey is Reader/Associate Professor in Applied Linguistics at King's College London. Martin's work focuses on the globalisation of English, exploring the relevance of language diversity and multilingualism in teacher education and its impact on conceptualising professional knowledge in language pedagogy. He researches attitudes towards multilingualism, language ideologies and critical pedagogy in teacher education and professional development. He is co-author, with Alessia Cogo, of *Analyzing English as a Lingua Franca: A Corpus Driven Investigation* (Continuum, 2012) and co-editor, with Jennifer Jenkins and Will Baker, of *Routledge Handbook of English as a Lingua Franca* (Routledge, 2018). He is Co-Director of Centre for Multilingualism with English and Editor-in-chief of Journal of English as a Lingua Franca.

martin.dewey@kcl.ac.uk

John Fiorese is a PhD student in Linguistic Studies at the Federal University of Paraná (UFPR), Brazil. He holds degrees in Pedagogy, Portuguese and English Language and Literature, and Translation Studies, as well as a Master's in Education—all from UFPR. His research interests include English as a Lingua Franca, decoloniality, antiracist education, critical applied linguistics, and translation. Since 2007, he has taught English to learners of various ages in private and public education, including academic English programs in Brazil and Italy. He has also worked as a school coordinator and taught digital literacy to elementary students. His recent publications and conference presentations explore ELF through critical and decolonial lenses, with a focus on epistemic justice in the Global South. He is a member of the research group Identidade e Leitura (UFPR) and is committed to social justice in language education.

johnfiorese@gmail.com

Enrico Grazzi is associate professor of English at the 'Roma Tre' University, Department of Foreign Languages, Literatures and Cultures.

His main interests are English as a lingua franca (ELF), sociocultural theory (SCT) and concept-based language instruction (C-BLI). His main research projects are based on a Vygotskian approach to second language development that incorporates ELF theory and Network-based Language Teaching (NBLT). His field of research is mainly concerned with English language teaching (ELT) and the implementation of innovative learning activities like fanfiction, intercultural telecollaboration and Di Pietro's strategic interaction (SI).
Enrico Grazzi is a qualified teacher educator and a textbook writer.
He is a past President of TESOL-Italy (2002-2004), and a member of the following research networks: English as a Lingua Franca Research Network (ELF-ReN) and CultNet: Intercultural Community for Researchers and Educators. He is also a member of AIA, the Italian association of English studies.

enrico.grazzi@uniroma3.it

Selin Aleyna Gül is an English Language Instructor with five years of experience in higher education. She holds a BA in Foreign Languages Education and an MA in English Language Education from Boğaziçi University. Her research focuses on multilingualism, classroom interaction, testing and assessment, and digital pedagogy. Her master's thesis, University Instructors' and Students' Perspectives on Multilingual Questioning Practices in an EMI Setting, explores the role of multilingualism in English-medium instruction. She has previously taught at Kadir Has University and İstinye University and is currently teaching at Koç University.
Selin Aleyna Gül is an English language instructor at Koç University.

selinaleynagul@gmail.com

Tatiana Kozlova is a PhD candidate at Sapienza University of Rome, where her research focuses on educational linguistics, Vygotsky's socio-cultural theory, English as a Lingua Franca, and the integration of AI in English Language Teaching.
She earned her Master's Degree in Languages and Literature with honors from Università Roma Tre, and has since seamlessly combined teaching with academic pursuits. Currently, she teaches English language and literature at St. Philip Lower Secondary School. As a member of the International Association of Teachers of English as a Foreign Language, she is dedicated to promoting innovative strategies that foster a paradigm shift in English language teaching.

tatiana.kozlova@uniroma1.it

Sávio Siqueira is a Full Professor of English Language and Applied Linguistics at Federal University of Bahia (UFBA), in Salvador, Brazil. He holds a PhD in Letters and Linguistics (UFBA), is a productivity researcher with the National Council for Scientific and Technological Development (CNPq), and a member of the UNESCO Chair in Public Policies for Multilingualism. Leader of the research group "ILF Brasil/UFBA" (CNPq). He has numerous publications in Brazil and abroad, particularly on topics such as English as a Lingua Franca, intercultural education, critical language pedagogy, and language teacher

education. His most recent publication, co-authored with Alessia Cogo and Graham Crookes, is *English for a Critical Mind – Language Pedagogy for Social Justice* (Delta Publishing, 2023).

savio_siqueira@hotmail.com