

**TRANS-FORMATION COURSE FOR LANGUAGE TEACHERS *IN-DEVIR*:  
TRANS-PEDAGOGIES AND TRANSLINGUAL PRACTICES**

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TRANS

lingual subjects  
gress monolingual thoughts  
gender texts  
form meaning making  
codify languages  
cend ordinary lifeworlds

**Cozinha の mesa の 上に置きなさい<sup>1</sup>**

I was raised translingual, a translingual *in-devir*, at a time this concept, translingualism, had not yet been coined<sup>2</sup>. As I am here, writing this text and reflecting upon translingualism, I conclude that translingualism, like language learning, has nothing to do with languages itself, but with people. Translingual Practices (Canagarajah, 2013) and Translanguaging (Garcia; Wei, 2014) has to do with people trying to communicate with people otherwise, be through the concept of monolingual framework for languages most of us have in our schooled minds, be it through the use of multimodal literacies and our polysemiotic resources in real life.

I belong to a Japanese família that migrated to Brazil after the World War II and they struggled to reconstruir their lives in unfamiliar social and cultural territórios. Although we lived on a farm with other Japanese families, and the spoken language was proeminente

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<sup>1</sup> *Kitchen* の *table* の 上におきなさい。

<sup>2</sup> The first Western document refers to a Welsh word, *Trawsieithu*, which refers to translingualism, in reference to a teaching program “to teach in Welsh and the pupils would respond largely in English” (William, 1994, apud Wei 2017).

Japanese, some of those cultural características of the Brazilian sociedade intertwined with the everyday conversações we had. To the mind of a child who is learning his heritage family translanguages, those Portuguese words presentes in the middle of the Japanese sentenças combinadas with other languages as if they were one, would be like a translinguística puzzle to be solved throughout that first década of my life.

This life experience might be one of the reasons why I have always been very wary of those foreign language teaching discourses that colonize minds of teachers *in-devir*<sup>3</sup> and their students by saying that “we should not ‘mix’ languages” or that “we should not translate”, as if translation and other linguistic resources would create barriers when learning a language, or preaching that “we should think in the target language we are learning if we want to become fluent”, and the like, a colonizing discourse that belongs to the monolingual paradigm of languages that makes language learning more difficult as it suppresses our previous knowledges, as readers of worlds otherwise, and as speakers of our mother and heritage languages and the kaleidoscopic co-constructions employing all polysemiotic resources we have as translingual meaning-makers (Kress, 2005; 2010).

When we semiotically *trans*-it throughout *trans*-worlds in our *trans*-spaces, our discourses *trans*-gress the boundaries of the monolingual paradigm of languages. As we interact and inter-relate with people and the objects within social, cultural and educational environments meaning-making can occur otherwise and maybe, as translingual subjects, users of semiotic language tools, we would feel proud of being who we are, using the language we use, the way we use, and hopefully, the mechanisms of power and control (Foucault, 1979), and its relations over who owns the language, can be provoked or be minimized. However far-fetched it may sound, perhaps, we can become translinguals *in-devir* and live our lifeworlds (Gee, 2008) if we wish.

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<sup>3</sup> In *Mille Plateaux*, Deleuze and Guattari (1995) precede some nouns with the word *devir*; *devir-man*, *devir-animal*, *devir-woman*, as a zigzag way to show we are always in the process of *becoming otherwise*. In the English translation, *A Thousand Plateau*, Massumi (1987) opts to translate *devir* as *becoming*, and we can read *becoming-animal*, *becoming-man*, *becoming-woman*. When we take into consideration the construct of Modernity, its concepts, and its linearity, *becoming-man*, may refer to someone not being adolescent anymore and “becoming” a man. However, *becoming-man*, according to Deleuze and Guattari, is not limited to neither an “end” in itself, nor a gender issue, as anyone can be/become a *devir-man*, *becoming-man*. *Devir* or *becoming* are processes in constant change, whose movements are somewhat deconstructed and reconstructed, sometimes randomly, by those of us who are in the process of “*becoming*”. In one of my former writings (Saito, 2021), inspired by Deleuze and Guattari, a decision to use the prepositional phrase *in-devir*, to reinforce through the use of the preposition *in* that *in-devir* is a never-ending process was made. Therefore, teachers *in-devir*, for example, can be understood, regardless how long we have been teachers, that we are constantly living multiple and heterogeneous processes of becoming teachers otherwise (Saito, 2021).

## **Modernity as a toolbox: post – des-/de – re – trans**

Modernity has been a well-successful project, whose constructs have been under constant remodelations for some centuries now. The Eurocentric rationality-modernity paradigm (Quijano, 1992) with its categorizations and correspondent labels, most of which are “conceptualized” by the lenses of the Other, is an idea that is disseminated and accepted by most of the Western and Eastern worlds.

It is not my intention here to exhaust this issue, but some of the elements that characterize Modernity consists of the construct of uniformity and homogeneity, the inclusion of subjects who are adequate to these expectations of constructed patterns and rules, such as gender, man or woman, “veracity” of the data, right or wrong, manipulated and analyzed under the lenses of methodologies that prove it to be correct or incorrect, true or false, race, black or white, and the exclusion of those, whatever and whoever it is, that do not fit the “expectations” of what “should be” considered appropriate from this perspective of this colonizing Other.

Science, the Western construction of knowledge, is the source of veracity and truthfulness, and its construction, is subdued to this rationale of the Eurocentric rationality-modernity paradigm. When Saussure (1917) states that he would study *langue* and keep *parole* out, he has made the decision to study language as a more “homogeneous” and uniform object of study in detriment of speech, the way people use languages and their semiotic resources, in their multiplicities and heterogeneities, as tools to co-construct meaning-making. On the other hand, researchers like Vigotski (2001 [1936]) and Voloshinov/Bahktin (2014 [1929]) were focusing on languages from a more expansive perspective, as components of social and cultural interactions and considering its plausibility of languages and its meaning-making modes being redesigned by their users on the go.

As the XX Century chronologically moves on, other ways of reading the worlds, with its concepts, once regarded as “universals”, are supplemented by prefixes like *post-*, in concepts like modernity and post-modernity; structuralism and post-structuralism; truth and post-truth; intertwined by prefixes *de-/des-* and *re-*, like in deconstruction and reconstruction; deterritorialization and reterritorialization, amongst others. However, we must be aware of

and observe that the root of the words, their stem, still remains attached to these prefixes, supplementing (Derrida, 1993) and maintaining its connection.

When the curtains of the third millennium open, the Modernity/Coloniality research group, composed mainly by Latin American thinkers, proposes the Decolonial Turn (Quijano, 1992; Mignolo, 2007; Escobar, 2007; Maldonado-Torres, 2007; Dussel, 2015; Grosfoguel, 2015; Mignolo; Walsh, 2019), questioning the “hegemonic representation and mode of knowing that claims universality for itself, and that relies on ‘a confusion between abstract universality and the concrete world hegemony derived from Europe’s position as center’” (Dussel, 2000, p. 471, Quijano, 2000, p. 549, *apud* Escobar, 2007). The construct of a monolingual framework for languages, for instance, is part of this Eurocentric Modernity-Rationality Paradigm.

Yet, the affordances of the digital technologies revive the so-called “multimodal” literacies (The New London Group, 1996), most of which are still being overshadowed by the Graphocentric Culture in most schools and academic settings. Although schools still focus heavily on the teaching and learning of the ABC, multimodalities and polysemiotic resources have always been modes of meaning-making (Kress, 2005; 2010) in real, and now, virtual lifeworlds (Gee, 2008), as well. The presence of the digital screens in our lives forces Grafocentrism to share its scholar hegemonic spaces, its trans-scholar and academic spaces with other modes of meaning. Multimodalities and polysemiotic resources have always been present in our real lives, regardless how the limits imposed by school walls tries to teach us otherwise.

The prefix *trans-* provokes movements that shattles the comfort zones constructed by the Eurocentric rationality-modernity paradigm, as it makes us see and forces us to live with the ‘unimaginable’, some ‘unexpected’ readings of worlds. One instance is how *trans-*genders ‘*trans-gress*’ the way they *trans-it* and *trans-language* otherwise. When Deleuze and Guattari (1992) reflect upon concepts, they mention that concepts do not exist by themselves. Concepts co-exist with other concepts and there is no such thing as ‘pure’ or ‘simple’ concept. Concepts should be seen as part and parcel of an apparent ‘chaos’ that is constantly being supplemented (Derrida, 1993), by and through rhizomatizations between subjects and their *trans-worlds* and *trans-spaces*, subjects and their thoughts, and subjects and their

readings of worlds otherwise. So is the prefix *trans*-. It *trans*-forms concepts and other possible readings of worlds through *trans*-linguaging.

The XXI Century and the affordances of the digital technologies makes it possible to practice *trans*linguaging otherwise. The Convergence Culture (Jenkins, 2006) affords, on the surface of the digital screens, experimentations and explorations of the so-called *New (multi) Literacies*, projected practices of readings and writings otherwise through multimodal and polysemiotic resources, practices of *trans*linguaging otherwise.

The New Literacies are relevant, less for the technology, but mainly for the new *ethos* that they entail, by enabling, through discursive actions such as information distribution, knowledge sharing, collaboration, and participation in contradictory, questioning and innovative discourses, which make possible other identity performances and social reinvention<sup>4</sup>. (Moita Lopes, 2012)

However, when it comes to my localized school settings and observe the actual teaching practices, the language learning pedagogical *praxis* we observe is still focused mainly on the teaching of metalanguage in the form of grammar and vocabulary reflecting the paradigm of *Banking Education* described by Freire (1970), considering the students as deposits of information and data, which is later retrieved in the form of tests.

In order to provoke my students' minds, teachers *in-devir*; their bodies and souls, and try to make them reflect upon how *trans*linguaging processes occur in real life and how we could make it part of our language classes, I have been creating pedagogical *praxis* that make these students live and experiment with real life situations moving beyond the hegemonic language classes in which the student discovers and learns the languages and about the languages through *trans*linguaging.

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<sup>4</sup> Os Novos Letramentos são relevantes, menos pela tecnologia, mas principalmente pelo novo *ethos* que acarretam, ao possibilitarem, por meio de ações discursivas como distribuição de informação, compartilhamento de conhecimento, colaboração, e participação em discursos contraditórios, questionadores e inovadores, o que tornam possíveis outras performances identitárias e a reinvenção social. (Moita Lopes, 2012)

## Can a monolingual translanguage?

*Trans*-languageing creates movements beyond the boundaries of the so-called construct of monolingual frameworks of languages and we shall have in mind that translanguageing means much more than just codeswitching or codemeshing or the simple alternation between two given “languages”. It does involve more complex processes of meaning-making that involve our linguistic resources combined with multimodalities and polysemiotic resources, as well as who we are, as trans-cultural and trans-lingual subjects, who *trans*-it through *trans*-spaces. *Trans*-languageing *is* about peoples and processes, and not about the product.

Having in mind that the subjects of my academic researches and teaching *praxis* are undergraduate students, teachers *in-devir*, who are seeking a Teaching Certificate in English Language Teaching in a Federal University in Brazil, and the fierce monolingual framework most of them possess, live and reproduce as Colonialities of Power, Knowledge and Being states, how (?), how would it be possible to deconstruct this mental monolingual framework projected on the walls of *their* Plato’s Cave? How to make some of my students, teachers *in-devir*, reflect upon *trans*-pedagogical *praxis* beyond the linearity proposed by the Common European Framework for References of Languages, and also provoke their minds, bodies and souls to bring to our hegemonic language teaching and learning experiences, part of our real lives, in which trans-lingualism dialogically weaves and intertwines their movements with whom we actually are?

In order to provoke and make my students envision some processes of hegemonic language teaching and learning, one of the movements I make is to create classroom situations in which they experiment with and live real language learning experiences, as if they were actual students of that given language. One of these moments is to teach them Japanese. In the *trans*-spaces I teach, Japanese does sound like an alien language. Each Japanese lesson usually takes about sixty to eighty minutes, and as it finishes, we have a second moment called meta-class (Saito, 2021). This meta-class is a moment when we discuss their previously just-lived experience as language learners. In this case, we talk about their experiences as Japanese language learners.

**Pardon my English! 私は torasuringuaru です.**

This Japanese class is intended for those who would not have any previous knowledge of the language, but also having in mind that my students are teachers-to-be, who are seeking a Teaching Certification in English Language and Literature. Most of them are quite fluent in English and have had learning experiences with other hegemonic languages. Each semester approximately half of my students report they are already teaching English or Portuguese in schools or privately.

By having this in mind, the Japanese class starts with an activity in which students, in pairs, have to connect photos and words spelled in *romaji*<sup>5</sup>. A set of four cards is well-known by most of the students with images and words such as *manga* and *sushi*, a second set of cards can be inferred when they speak out loud, like *kompyuta* and *bassu*, as they resemble English words and considering they can also see the images. The third set demands some more “guessing”, trial and error, as they might not know the words. The three sets are distributed, all cards previously shuffled, and the students’ task, in pairs, is to match the images and the written words. These pictures and words were selected having in mind students’ learning strategies to make-meaning out of words they are not familiar with.



Sushi<sup>6</sup>



bassu<sup>7</sup>



meishi<sup>8</sup>

<sup>5</sup> *romaji* refers to the alphabet, ABC, used by most of Western languages like English and Portuguese.

<sup>6</sup> Picture available at <https://comida.umcomo.com.br/artigo/como-fazer-sushi-8358.html>. Access on 2022.09.29.

<sup>7</sup> Picture available at <https://www.jrailpass.com/blog/how-to-use-the-local-bus> Access on 2022.09.29.

<sup>8</sup> Picture available at <https://workinjapan.today/work/the-secret-world-of-meishi/> Access on 2022.09.29.

As students finish matching the cards, they are asked to check their work with their other peers, so “self-correction” can be made without the help of a teacher. And just as a “consolidation” activity with this pedagogical material, to engage them a little bit more to this language learning environment, they are suggested to play memory game with the cards, photos and written words, and pronounce them as they play it.

The second part of the class, which is called discovery phase, students learn how to introduce themselves, and practice orally the following dialogue:

おはようございます。  
\_\_\_\_\_です。  
はじめましてどうぞよろしく。

During this phase, first teacher-student interactions occur, followed by student-student interactions with no teacher’s intervention or correction over students’ individual mistakes. They are supposed to pay attention to the teacher’s and their peers’ utterances, self-check their learnings and make decisions all the time by using all their senses, comparing what they hear and see, the gestures and the sounds to the language they are trying to produce. Students play an active role in their learning, mediated by their worlds, our worlds (Freire, 1970), when students learn with the more capable pair and moves from their actual Zones of Immediate Development to their new Zones of Real Development (Vigotski, 2001).

As a follow-up activity they are given six cards, which corresponds to the greetings and introduction they have just learned. For each of them, there is one card written in Japanese hiragana and another in romaji. The students’ task is to sequence the cards and make up a dialogue, as below:

おはようございます。  
Ohayou gozaimasu.  
\_\_\_\_\_です。  
\_\_\_\_\_desu.  
はじめましてどうぞよろしく。  
Hajimemashite douzo yoroshiku.

As they finish this activity, any doubt they might have would be solved as they read and discover if their utterances in the previous discovery-learning activity corresponded or not to the ones presented by these cards above.

To wrap up this class, students are distributed copies of their own meishi (business cards) with their names in Japanese katakana, as below. They are supposed to stand up and talk to one another and exchange their meishi with their classmates, and bow, as a way to greet people. This is a class moment when students use the language as a social practice.

|                              |                                 |                            |
|------------------------------|---------------------------------|----------------------------|
| MAKARERA, REKETI<br>マカレラ レケチ | SHIRUBA, KURÉBERU<br>シルバー クレーベル | SAITO, RIKARUDO<br>斎藤 リカルド |
|------------------------------|---------------------------------|----------------------------|

And this is the end of the first Japanese Class.

### **Transpedagogies and translanguagings: readings of worlds otherwise**

Transpedagogies can be understood as processes in which *theory-and-as-praxis* and *praxis-and-as-theory* (Mignolo; Walsh, 2019) are lived and experimented by these teachers *in-devir*, aiming at deterritorializing subjects from our colonized monolingual teaching discourses and compare those discourses to what actually happens in our real life as learners and explorers of multiple languages and multimodal *trans*-literacies.

*Transpedagogies* through the lenses of translingual teachers *in-devir* can, hopefully, create some dents in the readings and writings of the worlds and lifeworlds of those who still believe, adopt and try to live monolingual paradigms. Mediated by the so-called multimodal *trans*-literacies, monolinguals can be challenged to try to observe the lifeworlds of translinguals through their own localized sensory experiences, which would make them reflect upon some of these hegemonic discourses of the Global North, and hopefully, co-create discourses otherwise.

The main intention of this *Trans*-Formation Course for teachers *in-devir* is to provoke their minds to *trans*-gress these rules constructed by this Other, whose readings and writings

of the worlds might not belong to us. As Freire (1970) says, “nobody educates anybody. We learn from one another mediated by the world”. And that is why, instead of preaching, I make my students experiment with and live the experiences of a *trans*-lingual language learner by teaching them Japanese, and as soon as the Japanese class ends, we start a discussion called *meta-class* (Saito, 2019; 2021).

The initial objective of these *meta-classes* is to make students talk about their feelings and emotions, and bring their sensory experiences, share their impressions. This is the moment when they speak out their minds, their emotions, anxieties, frustrations, as well as their feelings of accomplishments as Japanese language learners, in this case. I also share mine, to show all of them that teachers *in-devir* are not “super heroes”, and we are learning with our peers and with our experiences. This is the moment data is ethnographically collected and co-constructed (Geertz, 1973) in order to reflect upon with the movements of the thoughts of these students, teachers *in-devir*, during the meta-classes.

Some students relate themselves and their actions to their beliefs, saying, for instance, that they have not translated what was heard or said. I usually inquiry the students and ask them what they did, and sometimes they answer by saying they thought of an image, for example, instead of a word. When they are asked what that image represents to them, and they answer by using a word, I provoke them by asking if we could consider that image a “translation” of what they have heard or said. Sometimes I mention Saussure and his concept of Sign, the signifier and the signified, to explain what is actually happening. I also try to make my students see how multimodalities and polysemiotic resources participate in their language learning processes according to what they share during this conversation.

When we talk about the first activity, for instance, the cards with images and written words, students usually comment on the similarities of some words written on the cards to the English language: コンピューター konpyuta (computer), バス bassu (bus), レストラン resutoran (restaurant) and ブラジル burajiru (Brazil). Some of them find out the meaning quite fast and match with the pictures. Others need to be asked to speak out loud, so they can hear and connect their senses to the images, so they can work out their thoughts. However simple it may sound, some of them do not read aloud, and so are not able to make-meanings. By asking them to speak out loud, they can make-meaning and see what image represents

that written word on that card, and this is one learning strategy we could employ when learning and trying to understand the worlds they live in.

Differently from the *Banking Education* (Freire, 1970) when teachers are the center of the teaching process, this designed pedagogical material intends to make my language learners, teachers-to-be, aware of the *intention of the teacher to teach* by making students work with their senses, their bodies and their minds and discover the languages through translanguaging by co-constructing a network of new *trans-language* meanings with the students' available multisensory and polysemiotic resources. Discovering the languages mediated with this pedagogical material may correspond to the concept of scaffolding, a helping tool and-with-or the more capable pair that move our students from their Zone of Immediate Development to a new Zone of Real Development (Vigotski, 2001), i.e., actual learning.

As we move into the following activity, the discovery phase, the students practice a dialogue in which they learn to introduce themselves to their peers, with their peers. Students quite frequently report that this discovery phase is very challenging for them. As we distance from the *Banking Education* when teacher speak and students hear, the way this activity is conducted, make them keep constant attention to everything that is happening around, as some of the clues, for them to learn by discovering, are shared as the interactions are happening.

They usually say that in the beginning, when I start by saying おはようございます, they have no clue about what we are talking, but they instinctively try to repeat what is said immediately after I greet them. This re-action may demonstrate how well adapted these students are in a hegemonic language learning environment, a common practice of listen and repeat. As we move on, they report that after I say リカルドです、(Rikarudo desu), they guess what we are actually doing, or trying to do, and they understand we are introducing ourselves.

Some gestural clues are also performed by the teacher. I look at the student's eyes, as I talk to each one of them, and bow, while saying おはようございます (good morning). When students share their initial impressions, very often they say how helpful these teacher's

gestures make them understand what they are supposed to do and sometimes the meaning of the utterances, so they can make-meaning out of what is happening in class.

Once a student interacting with me, greeted おはようございます, and waved her open hand to me, right to left and left to right a couple of times, and I replied in Japanese by saying and bowing my body accordingly, slowly, so she could observe what I was doing, at the same time I was telling to her, in Japanese, that when we say おはようございます, we bow instead of waving our hand. By looking at what was happening at that moment, another student experienced her “discovery momentum”, as she surprisingly spoke out loud the translation of おはようございます (good morning). “Kita *et al.* (2017), shows how gestures not simply accompanies speech but influences thinking and speaking” (Wei, 2017).

The gestures. It is intriguing to hear my students, teachers-to-be, talking about the gestures so much and how the teacher’s body movements have helped their *trans*-language learning. It is as if they had never thought about them in their own teaching and learning processes. As translingual teachers translanguage with their students while they are learning and practicing languages, dialogic resemiotizations may occur in spirals of knowledge (Morin, 2011), whose movements, lived and experienced by the students, can hopefully help them make-meaning based on their own learning experiences as *trans*-language students and as teachers *in-devir*.

In this teacher’s *trans*-formation course, reflections upon these trans-language learning practices is what can transform *naïve curiosity*, based on impressions and feelings, into *epistemic curiosity* (Freire, 1996). How can we *trans*-it with the idea of *practice-and-as-theory* and *theory-and-as-practice* (Mignolo; Walsh, 2019), and co-construct trans-pedagogies that would include translanguaging as pedagogical practices, and move beyond that? In this learning environment, *transpedagogies* occurs through translingual interactions between students and their more capable pair (Vigotski, 2001), and students and their pedagogical materials when we talk about and reflect upon what have happened while they were learning Japanese otherwise.

As the Japanese class continues, after having learned how to greet and introduce oneself orally in Japanese, the students are given a set of cards with the sentences they have

practiced. They receive, separately, one version of each sentence in Japanese hiragana and its correspondent sentence in Japanese romaji.

おはようございます。

Ohayou gozaimasu;

\_\_\_\_\_です。

\_\_\_\_\_desu.

はじめましてどうぞよろしく。

Hajimemashite douzo yoroshiku.

Although I take for granted my students do not know how to read Japanese hiragana, they can confirm their guessing by reading the cards in Japanese romaji, and they are able to connect the card in Japanese hiragana to the corresponding sentence in Japanese romaji. There are some clues that make them accomplish the task, one of them being the length and number of the characters and the other is the dash where one would include their names in the dialogue. The presentation of a printed representation of the utterances practices is actually a moment you see students self-correcting their speeches, and those students who still have some doubts about the sequence of sounds, for instance, can make-meaning and learn with this material and practice with their peers. Students tend to confirm these cards do help them organize their minds and self-correct whatever doubt still remained in their minds.

It is interesting though, the fact that rarely do I see these students writing during the discovery phase when the teacher is presenting the dialogue orally and interacting with the students. When asked, students do not answer clearly the reason for not doing that. Sometimes I wonder why, in the beginning of the discovery phase students would promptly listen and repeat what had been said, even though I actually do not expect them to do so, and at the same time, as learning becomes more challenging, they do not jot down whatever they hear as they face a somehow kind of doubtful language learning situation. Why most of them do not answer clearly the fact that they have not taken notes while trying to grasp the spoken

dialogue in Japanese, which again, I would say it can be quite challenging? Sometimes I wonder if it is the case of these students not having an answer or never having thought about taking notes, or if they do not do so because of the hegemonic monolingual classroom discourse that preaches and says a mono-language learner should not translate, one needs to learn to listen first and see the written transcription of the words only later, a teaching practice usually reinforced by the teacher telling their students not to open their books yet. Believing in this classroom discourse, like the images projected on Plato's Cave, they might prefer not to write. However, their exposition to multiple representations of what is being learned, through multimodalities and polysemiotic resources, can create connections and offer students access to their "webs of understandings" (Bagga-Gupta, 2017) that monolingual paradigms of language teaching does not offer. Translanguaging is a process that does help us when we are exposed to language learning environments, and that is one of the reasons why Wei (2017) also suggests "translanguaging as a pedagogical practice".

On the other hand, more than translanguaging, and the suffix *trans-* attached to the root *language*, *linguaging*, I would dare say that Coloniality of Power and Coloniality of Knowledge (Quijano, 1992) and Coloniality of Being (Maldonado-Torres, 2007) and its monolingual paradigms take control over most of my students' bodies and minds in this environment. Although many exchanges of translanguaging learning experimentations and impressions occur, the great majority of students tend to see their learning and their reflections through this monolingual paradigm of monolingual teaching.

Moreover, due to my being an *outsider-within* (Collins, 1986), as I am not originally from this environment where I am actually teaching, I still struggle with many of those subtle social and cultural local signs. The locals are not able to deny clearly their wishes or intentions or their minds. They are incapable of saying NO! Instead, they silence or leave the premisses. There is also an exacerbated personal complimentary discourse every time we meet, that makes me think that this is part of the local small-talk, and I shall consider it being a discourse fallacy. I share some of these impressions, some of my readings of these trans-localized-worlds with my students and from time to time they confirm some of my guesses, like their inability to say the word "no" and make up excuses when they do not want to do something. They also tell me what I should or should not do when I present them some situations I live as an *outsider-within*. However, the fact that most of my students are not able

to express an opinion, specially when it is different from mine, and just quiet down in silence, a very common response I repeatedly see, makes me conclude that Foucault's work on Institutions and their mechanisms of control and power could partially explain this silence or exit, leaving the classroom.

In this case, when asked why they have not jotted down what they could understand when I uttered the Japanese greetings, they usually remain in silence. As a response to their silence I usually ask them how often they have heard from their previous language teachers, "not to write, but pay attention to the sounds", a language class discourse I myself have repeatedly done for many years in the past, due to our colonized minds and bodies, and souls, and the Colonialities of Power, Knowledge and Being that live inside each one of us, as the freirean oppressor. Sometimes I can see some heads nodding affirmatively.

Furthermore, when asked if their writings would help them better learn the Japanese greetings, they unanimously offer an affirmative reply. And I provoke their minds by saying, "if so, why not doing it?" Little by little, as the semester moves chronologically, I see them experimenting and moving beyond the boundaries of the discourse of monolingual paradigm of languages, identifying how multimodalities and polysemiotic resources are explored in the pedagogical material I share with them and during our classes, be it the translanguage classes, be it during the meta-classes.

As we continue with the Japanese meta-class, we move on to what I call *Language in use as a social practice*. This is the moment students practice what they have learned previously and in this class, they greet each other and introduce themselves by sharing their めいし, business cards, with their names in Japanese katakana.

Although I am aware of my students' not being literate in Japanese hiragana or katakana, I start by eliciting each of the functions, greetings and introduction and I write on board in Japanese hiragana, as follows:

おはよう \_ \_ \_ \_ \_ 。

\_ \_ \_ \_ \_ ございます。

\_ \_ \_ \_ \_ です。

\_ \_ \_ \_ \_ です。

はじめまして \_ \_ \_ \_ \_ 。

\_ \_ \_ \_ \_ どうぞよろしく。

After this dialogue is written on the board, the way it is, in alternated colors, so they understand that each color corresponds to one speaker, their individual めいし, business cards with their names, are distributed. Each student receives about ten copies of their own めいし, and I model the dialogue a couple of times, exchanging my めいし with some students, and then, they are asked to interact with their peers exchanging their own めいし.

MAKARERA, REKETI

マカレラ レケチ

SHIRUBA, KURÉBERU

シルバー クレーベル

SAITO, RIKARUDO

斎藤 リカルド

Interestingly enough, as this activity ends, some students start asking about the spelling and pronunciation of their names, like in *Shiruba*, *Kuréberu*, which is how Japanese would say *Silva*, *Kleber*, as an adaptation of the Japanese sound system to the spelling of the names. By provoking movements with other modes of representations, other literacies, learning is supplemented with the curiosity of the students, what makes it more likely for these students to become involved with their own *trans*-linguaging multimodal learning processes, playing with the sounds, their representations, and expanding their “*translingual advantage* (Otsuji; Pennycook, 2018), whereby translingual resources become part of a set of distributed linguistic and nonlinguistic learning practices” (Pennycook, 2019), which involve multimodalities and the polysemiotic resources of translinguals.

**When bodies translanguage...**

We all live our colonized selves otherwise. Colonialities and Decolonialities move hand in hand with one another (Mignolo; Walsh, 2019). I live in a city where the Big House and Slate Quarters still coexist. Slendering between high-end buildings there are narrow staircases and alleys that lead to the homes of servants. A local mall maintains two food courts, one for the black bodies on the ground floor and another on the top floor with natural lightening some bodies dare not approach.

In some of these territories my Asian body will always be deterritorialized, and as so, from time to time I find myself in awkward situations which I am not really aware of the reasons why I got there. I would like to start an anecdote that happened to me with an introduction in reference to the Akan peoples, *"We do not really mean, we do not really mean that what we are about to say is true. A story, a story; let it come, let it go".*<sup>9</sup>

I am a professor at a university and the course I most frequently teach is called Teaching Practice. As our students, teachers-to-be, need to take part in an internship program, live and experiment with real teaching practice, it is necessary to search for local schools that would welcome them and offer trans-spaces for them to teach English for Elementary and High School pupils.

Four years ago, I went to a school to talk to the pedagogical coordinator and the school teacher about the internship program and I left that school at 10 a.m. and soon after I was heading for another school where I would talk to another school teacher at 11:30. I had plenty of time to commute and as I was on my way, I saw another school, even closer to the campus where I teach, and I thought I should give it a try and see if our students could teach there too. I parked my car and walked to the school, and talked to the gate keeper. I introduced myself and explained I was there to see if the director or pedagogical coordinator would be available some other day and time, so I could return later. She promptly replied the director was talking to a parent and I should wait. He would talk to me shortly, she affirmed and I felt lucky because I thought I would just get the contact to call later and maybe some other day I would return to talk to the school director or pedagogical coordinator. As I had

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<sup>9</sup> When story tellers of Akan Peoples start a narrative, this how they start their stories: *"We do not really mean, we do not really mean that what we are about to say is true. A story, a story; let it come, let it go."* Available on: <https://en.wikipedia.org/wiki/Anansi> Access on 26.11.2020.

approximately an hour and a half, and it would take me about 20 minutes to get to the other school, I decided to stay. And I waited, and waited, and waited, and the clock was ticking. Ten-thirty. Ten-forty. I decided to talk to the gate keeper and told her I had to leave. She insisted I waited for the director. She affirmed he would talk to me soon, and I explained to her I had to leave. There would not be enough time for me to talk to the school director and arrive at the other school at 11:30. I had to explain to her my situation twice and I told her I would return in the afternoon and so I did.

After lunchtime I was back and the school director came to talk me. However, in the middle of the conversation, he left his office as I was talking to him. He did not say anything, just stood up and left. I was explaining what I was looking for and if we could work together, as my students would need to be teaching in a school, as interns, for one semester. As he left the room while I was talking to him, and I did not know what was happening, I stood up and left the room following him. He looked back, puzzled, and returned to his desk, and I returned too. I continued to talk to him and explained to him what I was there for, and he said he would talk to the school teacher and see if she would accept sharing her classes with my students. Later, as we were exchanging emails and phone numbers, I could not understand his name and I asked him to repeat. He abruptly and very assertively answered, “Do you think *you are the only one who has a different name?*” I was puzzled and I explained I had not heard his name accordingly and asked if he could spell his name. He did so, and told me to call him the following day, and nobody answered the phone. I have sent a couple of emails, too, with no answer. *"This is my story that I have related. If it be sweet, or if it be not sweet, take some elsewhere, and let some come back to me<sup>10</sup>."* (Akan Peoples, ever since)

For some two years I was puzzled with what had happened that day and I kept it for myself. I have still been living some other similar situations up to these days. This year I decided to share this anecdote with my students, in order to see if they, most of whom are locals, would better understand and explain to me what had happened. I do my best to just narrate the sequence of events being aware of my emotions being conveyed as I talk, and they confirm some of my guesses. They tell me it is about someone in a position of power, who thinks the body of the other is available at their own liking. According to some of my

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<sup>10</sup> When Akan Peoples' story tellers finish their narratives, this is what they say: *"This is my story that I have related. If it be sweet, or if it be not sweet, take some elsewhere, and let some come back to me."* (AKAN, ever since) Available at: <https://en.wikipedia.org/wiki/Anansi> Access on 26.11.2020.

students, locals when ask you a favor, expect you to do it immediately, and not when you have some time available. The body of the subaltern should be available 24/7. I should have waited for the school director regardless how long it would take, and it would be fine if I kept the other school teacher waiting for me, according to my students.

However shocked I am, these situations reflect Coloniality of Power and Being (Quijano 1992; Maldonado-Torres, 2007), and as Freire (1970) says, “when education is not liberating, the dream of the oppressed is to become an oppressor”.

### **Processes of Decolonialities through Transpedagogies and translingual practices**

Translingual Practices through translanguaging participates actively on processes of Decolonialities. They help deterritorialize and reterritorialize (Deleuze; Guattari, 1992) bodies, and minds, and souls from the Colonialities of Power, Knowledge and Being, and make us recognize the oppressors who live inside each one of us. Deterritorializations of the monolingual framework of languages through translingual practices are like rhizomes sprouting, sometimes in dry land.

By making students, teachers-to-be, live and experiment with what they imagine to be a monolingual Japanese class, translingual practices expose them to the reality of translanguaging in our classrooms. Discussions conducted during the meta-classes may raise students’ awareness of these processes through live experiences, through transpedagogies. These movements require our being very honest and clear with our students and share the translanguages of our bodies, minds and souls. Moving somewhere out of these boxes we were ‘gifted’ can puzzle us, and sharing our feelings and impressions, as well as co-constructing dialogic hypothesis and new theories can be part of the processes of decolonialities in our schooling and lives. Sometimes we do not know what to do, how to act and re-act, but we shall try. It is the incompleteness of our human beings (Freire, 1970) that makes us move outside the boxes.

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