

Speaking in the middle ground: from an intercultural braiding to a translinguistic carnival

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Resumo

The present study proposes a reflection on the English language as a phenomenon of communicative spread and the consequential contact processes of this vehicular language with Other languages/cultures. Therefore, we will consider the intercultural and decolonial aspects in the speakers-learners journey towards their translinguistic engagement, in order to verify how the mingling/mixing of codes (lexicon, structure, prosody and pronunciation) get instilled in the linguistic imageries of learner/users and how they start outputting, not only the Other language, but also, their local identities. To do so, we resorted to the intersection of two research fields aimed to the aspects pertaining to production/learning in the English learning as well as to its teaching. The results indicate the urge to a major change in the teaching/learning scenario in which speakers-learners are considered as one of the voices in the communicative interplay with all their translinguistic possibilities and their co-authoring counterpart.

Keywords: English Language; Teaching; Intercultural; Decolonial; Translinguistic.

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Introduction: samba in prelude

*I am a turtle, wherever I go I carry
“home” on my back* (ANZALDUA, 2012)

As pointed out in Anzaldúa's heading, “home” is the very compass that, at one time, pervades and guides us in the making of our beings. In the same sense, when we address the language *milieu* itself, we could envision “home” as the major driving force that shapes and echoes, willy-nilly, the great many words we voice and continually populate. It is through this convoy of voices – our local histories – that we promptly assume the importance of the origins. With this in mind, we could state that dwelling, (the linguistic one), is by all means, an enunciative phenomenon comprised of clusters of social semiotic belongings, that is, a whole lot of personal and communal affairs which range from cultural to social-psychological issues.

In tune with this, Anzaldúa sustains: “[...] in leaving home I did not lose touch with my origins because *lo mexicano* is in my system” (Anzaldúa 2012, p. 43). Very much alike these bearings, what we have pictured in the utterances of Brazilian speakers of English is a blatant arousal of the speaker's blooming ego. In agreement with this and backing ourselves up in the ever-growing field of

Applied Linguistics, Interculturality and ELF¹ studies, we state: Brazilianness drums; echoes... Resonates.

This language – home of whispers and uproars – *língua em que canto-falamos*² *em ritos e risos, em gingas e mandingas*³, summons up this drumming *batuque / tambor*; *atabaque alabê*⁴ that entices/ embodies our linguistic crossbred beings. Carrying language, then, goes way beyond the assets we hold in our semiotic⁵ shells. For that matter, every aspect pertaining to and pervading the domains of language, could only come to life through interplay. The crack of languaculture shells. Such a fracture is depicted in the song *Língua* by Caetano Veloso who claims: “*A língua é minha pátria, mas eu não tenho pátria, tenho mátria e quero frátria*”⁶. In this languaculture ground – unstable stroll of relationships and sharings – everything is fracture, everything is unfolding; an inherent condition of something we dub ‘the walking in between’. Just like Bahian poet (singer-songwriter) Caetano Veloso suggests in the above excerpt, what emerges from this egoic knitting is a craving for relating; a ‘brosisterhood’ towards the Other. *Fratura / frátria para a alteridade*⁷; the walking in between itself.

Though quintessentially formative of one's ego, (a father/mother linguistic figure), it is the deconstruction of this hierarchical aspect, as asserted by

Caetano, that makes way to the onset of a ‘bro/sis plateau’ in the fashion we have shown. In other words, this brosisisterhood paves away a path/*vereda* to an outright relationship between the ego and the alter; local and universal, “[...] *esfera que cinde, alter(na) e alter(a) a mesmidade ideológica das hegemonias WASP⁸*” (Figueiredo Neto 2019, p. 98).

In the wake of it, we take Interculturality as the space, *par excellence*, for the setting of interplay and, by virtue of its liminality, of intersection. Playing in the middle ground is then, by the same token, the *place de passage* where differences will inevitably operate in the juggling between collision and contact; *embate e congraçamento* towards the celebration of diversity.

In such a confluence, we might feel authorized to infer that operating “in the middle”, this crossed domain, represents one’s most enabling move in the actual languacultural development. It goes without saying that the intersection image we have used presents us with sharing and partnership as intertwined constituents in the making of Interculturality and its derived languacultural uses.

Top of the little coconut tree⁹ : how to untame a tongue?

Interviewer – *Há quanto tempo você mora aqui no Alto do Coqueirinho?*

Interviewee – *Que Alto do COqueirINHO? Aff, Tá DOido? É TOP Of THE LITtle COCONut TREE.*

Interviewer – *Por que esse NOME?*

Interviewee – *Ah (.) porque a gente é CHique (.) A gente aqui na Bahia é TODO trabalhado no inglês (.) O pessoal fala português, mas a gente é TODO trabalhado no inglês (.) TÁ pensando o quê?¹⁰*

The canvas of this interaction is painted through a dialogue in which language is taken as an event in its own right. The assumption of English as a full scope language, has instilled, particularly in developing countries like Brazil, a sense that success, and advancement would only set in by means of this wide-ranging language, (leading communication commodity of globalization). Not only does this assumption include the idea of a social-situated semiotics with its (re)signifying drive but also, as implied in the above excerpt, the notion of belonging and reimagining oneself in places/situations other than the ones within which underprivileged subjects live and are faced with. To put it simply, using English to rename one’s poor neighborhood is like (re)inventing a new narrative of one’s own and, as a result, blurring both personal and communal

hardships conveyed by the mother tongue.

Making a literal translation is, for the most part, the first contact with the Other code even when it results in peculiar-sounding constructions, like literally translated “Top of the little coconut tree”, hybrid-like version for Salvador’s poor peripheral neighborhood *Alto do Coqueirinho*¹¹. In the above excerpt, escape routes might seem a reasonable metaphor touching social issues that are inevitably voiced as one speaks out. In the light of these remarks we might henceforth say that, in the making of translanguaging-like moves, all kinds of social issues account for the languacultural merger in parallel with an intercultural language use¹². As shown in the excerpt, socio-semiotic mingling lies in the admission that, though we speak Portuguese¹³, English operates as a current lexical resource informally uttered in somewhat routinized uses.

“*Aquela menina de Mussucity é muito brother*¹⁴”. From examples like these, pieces of utterances likely to be heard in any street of Salvador, what ensues is the very *debut* of translanguaging in its simmering stages (intertwined feature of the middle ground). Born out of dialogue, this interculturality of use, is tied up to a complex and paradoxical move where speakers’ languacultures – the

mother and the Other – will eventually stream towards negotiation. Within this context, we can note that, for this negotiation to take place, it is important to acknowledge languacultural flows as a vital condition in Intercultural relationships. Seen in these terms, it becomes clear that, given its interwoven nature, this process is comprised of what we could classify into two different flows:

a) ‘counterflow’ (*the clash of diverging languacultural assets*);

b) ‘meeting flow’ (*When after the clash, mutual languacultural understanding of differences and negotiation take shape*).

We cannot help but notice the dialogic counterpart that promotes and permeates every uttered speech act. Inescapable of social-semiotic relationships, these flows demand as much as derive from language in action. In this regard, it is through dialogue that we make feasible any intercultural move addressing language(s) at stake. As stated above, clash and negotiation, disagreement and understanding, respectively (counter and meeting flows), integrate the entangled phenomenon of Interculturality; domain of dissent, conformity and (re) signification. What it unveils then is an in-depth dialogic dependency fashioned within a Bakhtinian perspective. As proposes Vitanova (2005):

Dialogue, in a Bakhtinian sense, is a socially embedded, meaning-making process. It is impossible to voice oneself without appropriating others' words. In this theory of language, linguistic forms have already been used in a variety of settings, and language users have to make them their own (...) (Vitanova 2005, p. 154).

On this basis, we could take dialogue as interculturality's main propeller for the onset of translanguaging processes. To put it another way, we may take dialogue (in its counter and meeting flows) as the sounding board of languacultural exchanges. The embodiment of these exchanges can be seen, to a large extent, in the increasingly uses of a multitude of linguistic experiments. Among these endeavors, we can include an overlapping use of hybrid constructions as illustrated in the already given example (*Aquela menina de Mussucity é muito brother*). Likewise, as we have noticed, it is also frequent the occurrence of somewhat literally translated expressions such as previously discussed "*Top of the little coconut tree*", and a range of semiotic rearrangements. Having noticed this array, then, it is also worth highlighting other forms of *diasporic usage* from which we could take "outdoor" as a remarkable instance of meaning (re) making. Immediately apart from its original meaning, *outdoor* turned into a dictionarized Brazilian noun¹⁵; something other than its core adjectival or adverbial function.

Curiously enough, and in sheer agreement with this diaspora, we may add up the peculiar word *busdoor*¹⁶, outdoor's derivative expression which, by its turn, triggers a splitting in meaning, as well as generating semantic and semiotic changes. By the same token, this remodeling is what takes place when Brazilian speakers of English, (not only novice ones), employ the word *teacher*. Again, against the Anglophonic standards, a sizeable amount of speakers come up with utterances in which the new norm is to *call a teacher a teacher*. Odd as it may sound to inner-circle ears, in Brazilian mouths, the word *teacher/professora / professor*, summons a treatment instead of describing a title.

It is not unusual to cope with people addressing this way and relinquishing the uses of Mr., Mrs., or Miss, which would not match nor appeal to our localized uses. To put it simply, it poses as the blossom of a new norm, given the fact that not even them (most teachers anywhere in Brazil) manage to 'correct' such a (*mis*)take. In our case, Brazilian speakers of English, 'mistakes' of this kind have long become a 'take' in the very teaching scene; the Intercultural one.

Within this general picture, and at the mercy of negotiation, we might well think of such phenomena as something tied to a complex change in meaning with implications in both

use and usage. To accomplish a more thorough grasp for this event, we have referred to it as a *linguacultural lexical-resourcefulness*. Through this reasoning we are led to interpret one's diasporic utterances as an event which, at one time, remodels and blurs linguistic lines. Linguacultural edges, then, become the main stage for the arousal of what Figueiredo Neto has termed "semiotically localized Englishness" (Figueiredo Neto 2014, p. 20). Thus, inner-circle rule-based systems, despite posing as the apple of the ELT¹⁷ market's eyes, does not normally withstand when it is out of its box, that is, when English reaches out another linguacultural *milieu*. Irrespective of the inner-circle's prescriptivistic demands, interplay does make its bounces. What is more, when it comes to learners-users of languages, where there is a linguistic will there is an entangled way; a bro/sis plateau at work.

All in all, the actual enunciative performances of English speakers in Brazil¹⁸ do not stick to far-fetched linguistic paradigms, considering that cultural microcosm (the new language) does not subsume the ecology of a cultural macrocosm, (mother tongues), what happens then, as stated before, is interplay; scenery of sheer heteroglossy. *Fratura /frátria para a alteridade*. Therefore, one might say that untaming a tongue is *Desdomar*. *É desatar os laços*

proibitivos da interdição e promover um entangling Outro, em(aranha)mento de teia e de¹⁹ mutual understanding. In this sense, language becomes a desinterdiction, *uma desdoma*. The very source of an enriching additive power; a decolonizing drive primarily and ultimately reflected through linguacultural relationships.

Utaming, then, is liberating from colonial fetters, white Eurocentrist mindset which have, historically and ideologically, tried to model all sorts of linguacultural subjectivities. *Desdomar é descolonizar²⁰*. It is shattering the inner-circle dome and promoting a *desdoma*. In this regard we ask: how to untame a tongue? With this question we make way to an in-depth effort addressing an epistemic "de-colonial/de-linking endeavor" as proposed by Mignolo (2009)", given the fact that this untaming process is pervasive of both language teaching and epistemologies. As a matter of fact, the actual ELT setting, keeps imbued with a colonial-oriented framework, that is to say, the main source of a biased/binarian reasoning. Thus, in order to promote this untaming – an effective decolonial thinking in language and the ways it is taught and learned/used – there must be a shift that aims at breaking epistemic muzzles and, by doing so, a reframing of the idea of language use and language

teaching. Sided with this, Figueiredo Neto (2019) states:

O (trans)adquiridor de LI, aquele que nasce do entrecruzamento e das perlaborações, longe de representar um balbúcio bárbaro, insere-se numa franca perspectiva de boquirrotagem. Ser boquirroto, nesse sentido, é confluir entre linguoculturalidades, vocalizando-se no múltiplo; na pluralidade. Por isto, falar na póscolonialidade do inglês é operar como o ponto fora da curva, posição-metáfora da multiplicidade presentificada nos ingleses do mundo contemporâneo²¹ (Figueiredo Neto 2019, p. 139).

Based on that, we may assume that Brazilian English learners/users have resorted to a comprehensive set of socio-semiotic resources ranging from lexicon to grammar, from prosody to pronunciation; all of them bound up to a multitude of ‘cultural conditioned phenomena’. Thus, (Trans)acquisition, this ‘bigmouthness’/boquirrotagem we have referred to, is what best accounts for the embeddedness of Interculturality, ELT, language learning/use and translanguaging processes.

*Já é carnaval, cidade...
when, through culture,
Baco/Exu skins the
tongue*

Having posited translanguaging as a dialogical bordercrossing drive, it is noteworthy that it is the intercultural move the main engine for the advent

of languacultural exchanges. Given the fact that meaning making outstands as interculturality’s driving force, we may consider that, besides posing as a well-established philosophy in social sciences, this cultural mediation, in-betweenness of cultures, cannot get its full dimension if analyzed out of an enunciative framework. Being between cultures will undoubtedly result in mediation which, by its turn, does not renounce language as its chief herald. There is no mediation where a communicative convoy of voices does not prevail. Languacultural bridging is what takes place when cultures meet/collide/meet. Likewise, as poses Figueiredo Neto

(...) se há liminaridade na enunciação, se existe partilha e pluralidade na vivência linguajeira, há, em igual medida, uma interculturalidade que acena nas relações de ensino e aquisição. Na esfera contemporânea da LI, portanto, é a metabolização do inglês que toma corpo quando a fala performa. Nesse sentido, metabolizar a língua é transformá-la e transformar-se como sujeito adquirente e produtor de sentidos, é fazer-se sujeito no discurso, seara de atravessamentos; fluxos e contrafluxos entreculturais²² (Figueiredo Neto 2019, p. 138).

Thus, we see/say languages and their meeting dialogical reaches as an integrated complex permeated by an intercultural outline; *traçado que é trança*, ‘language beyond its fringes’²³. Accepting that, then, is assuming languages as polyphonic and, therefore, as heteroglossic-oriented in nature. By

virtue of this, Translanguaging unfolds as a crossroads in the sense posited by Rushdie (2014)²⁴ when referring to reflections on language and literature. Considering those affairs (language and literature) Rushdie suggests: “(...) push the boundaries out, against, push and (...), in order for you to do it; you have to be on the border. In the same sense, he additionally puts: “I am at a crossroads in order to take everything from everywhere”.

As seen, liminality and middle-groundedness are, to put it plainly, the very hub from where languages mingle and depart to the level of locality²⁵. English then, turns into an outright language of (g)local possibilities; a lingua franca at full blast. What keeps swarming in this realm, therefore, is a mutual exchange, a social-semiotic juggling between local and global, a condition we promptly dub ‘glo(call)ization’. Within this ‘glo(call)’ perspective, we may picture translanguaging and interculturality as interwoven features of the languacultural phenomenon, two sides of the same communicative coin. Also, we could assume the notion of glo(call)ization in a sphere of sheer plurivocity, (polyphony), and multilaterality, whereas both locality and novelty (here represented by the Other tongue) will inevitably forge a transdialogical²⁶ scenario.

When it comes to this transdialogicity, it becomes clear-cut that such a vocal plurality flows out in an echoing carnival of languacultural possibilities. As such, we may take all dialogic endeavors as some sort of an atomistic Translanguaging engagement; a course of action which unsettles as much as reframes. With regard to this, and to the manifest association with the languacultural ideas we have been posing, we fall back on Bakhtinian reasonings about carnival. According to him:

Carnival celebrates the shift itself, the very process of replaceability, and not the precise item that is replaced. Carnival is, so to speak, functional and not substantive. It absolutizes nothing, but rather proclaims the joyful relativity of everything. The ceremonial of the ritual of decrowning is counterposed to the ritual of crowning: regal vestments are stripped off the decrowned king, his crown is removed, the other symbols of authority are taken away (...) (Bakhtin 1984, p. 125).

Sided with Bakhtin’s assertions on carnival, then, we feel prone to take it as an outstanding allegory for cultures, languages and their exchanges. It is through mutuality, the ever-active juggling of symmetries and differences, that one has the means to subvert and, by doing so, promote both a decrowning of linguistic centeredness and the crowning of a languacultural middle ground. In this sense, being in the center is not analogous to being in the middle;

whereas centeredness in the ELT realm has long held hands with a reified/biased linguistic paragon. Middleness, on the contrary, represents the *glossotopia*, that is to say, the language-place of dialogic engagement and, as such, the dwelling/*tópos* of intercultural experimentation. Sprouting subversion is what stems from translanguaging irrespective of its revelers' awareness of the phenomenon they embody/carnavalize. *What* and *how* they say becomes the matrix of this languacultural carnival. With an analogous view on these notions Figueiredo Neto (2019) suggests:

Por esta compreensão, demove-se a ideia de um pretenso sahib linguístico e propicia-se um movimento proto-emancipatório que faz ruir, no aspecto prático, a aderência emulatória a uma norma anglocêntrica e, como resultado, a própria ideia de centralidade e periferia tal como propõem os círculos concêntricos kachruvianos. A ideia dos círculos de Kachru, então, ao mesmo tempo em que descreve o mindset anglo-hegemônico, acaba por infiltrar na esfera pedagógica do ELT o que poderíamos considerar como uma legitimação ideológica entre subjugador e subjugado. Importante aditarmos, em meio aos estudos dos World Englishes, que, pelo mesmo viés dos círculos kachruvianos, instaurou-se uma brecha ideológica que o mundo WASP encontrou para incutir e validar a sua dominação e pretensa superioridade [...] a produção de uma inglesidade, é materialidade proto-emancipatória que desmonta a noção assimétrica entre aquele que provê a norma e aquele que depende da norma²⁷ (Figueiredo Neto 2019, p. 108).

As seen Translanguaging, in the sense we have envisioned, is best understood through the lenses of a communicative multitude inscribed in the fashion of a 'horizontalverticality' (Figueiredo Neto 2019, p. 98). In other words, a multilateralization; a crossroads itself; *encruzilhada* where carnavalizing Baco dances and Exu opens the ways in his singing of *Laroyê*²⁸. Transcursive resourcefulness is what takes shape when English is put at stake and it is danced and opened and way-made; populated by Englishnesses. It is only by virtue of this move that one can effectively act in speech. Learning/speaking then, is joking with possibilities in the languages...Translanguaging is skinning the tongues off of their cloisters and assuming them as languacultural clusters.

What and *how* speakers perform is pretty much in tune with the idea of a linguistic continuum, that is, an ever-growing process within which we include merger, creativity, glo(call)ization and resourcefulness. Put together, these phenomena help us in the understanding of the English *speeches*, (put in plural), as an inventive performative engineering; a social-semiotic move Figueiredo Neto (2019) has termed Englishing. In a nutshell, the author explains:

(...) tomo o processo a que chamo Englishing, juntamente a expressões como inglesamento e inglesidade, como todas as manifestações de apropriação da língua inglesa representadas pelas adaptações lexicais, fusões sintáticas, neologismos e aspectos prosódicos, entre outros, (...). Em outras palavras, é pela prática socializante da linguagem, pelas negociações e ressignificações nos contextos de uso do inglês, que se dá o processo desestrangerizador a que chamo Englishing²⁹ (Figueiredo Neto 2019, p. 21).

Performing in a new language, thus, requires this socializing language practice, vision that promotes the dismantling of a “deficit theory” as stated by Agar (2002, p. 23) and the arousal of *ELFers* in a perspective of legitimacy. Language sprouts out as a carnival; Englishing then brings out its performative mingling, *mistura performativa* set in a tone of ‘punk-saravá’³⁰; skinning of tongues. *Evoé Baco...Laroyê Exu.*

Yep, I’m talking back: Translanguaging as an *epistemologinga*

Scene 1³¹ : (Far beyond school supplies)

School supplies. With this heading, written on the board, the teacher started off one of her English classes having students repeat isolated words regarding school items. *Glue, crayon, marker, pencil case, paper.* By the repetition of these words, done in a rote-learning fashion, the teacher aims at enticing students’ participation. On the other side (the student’s one), and oblivious to the task, Duda asks/provokes: “*O que significa fuck you?*”³². Frowning, before

weaving an answer, the teacher proceeds in the ensuing interaction:

Teacher: É paLAVRÃO

Duda: O QUE significa?

Teacher: Não POSSO dizer

Duda: POSSO escrever no QUAdro?

(.) fuck you ((Duda keeps muttering the expression))

Teacher: NÃO

Duda: E shit? ((laughs)) MERda ((he answers and laughs))

Teacher: Isso você SAbe, né? ((said in a disapproving tone))

*Duda: Eu aprendi em um JOgo*³³

The most appealing feature in this interaction has to do with a blatant mismatch between the context of factual/effective use, (authenticity), and a muzzled/unrealistic content program. When giving rise to the rote-learning and, thus, falling back on repetition, (as in many other moments of her class, the teacher suppresses the voicing of students (potential English language users), whereas little is left for the setting of meaning-making. Therefore, despite Duda’s seeming rudeness, what seems to lie underneath his speech act and the use of derogatory terms is the craving for authentic and contextualized participation in the learning/use of English. Throughout his performance, it is noteworthy, his underlying questioning around the manner and the

contents carried out by the teacher. Such demands gain a more prominent contour when Duda mumbles and summons the teacher for an *epistemologinga*:

“Eu queria ouvir MÚsica (.) queria ouvir RAP (.) É o que eu GOsto (.) além de danÇAR³⁴

Dudas’ muttering is his talking back and his seeming ‘bad language’ converts itself into a password; a timely language for pedagogical change. Dancing then represents the main move in translanguaging processes. Thus, against a WASP telling off – angloconformist reprimand – a WEB³⁵ talking back – a shattering of epistemic muzzles. As seen, this little excerpt points to the urge of an active reframing in the language pedagogy, not only in terms of its biased paragons, but especially in the actual hands-on of teachers worldwide. An *epistemologinga* (‘epistemolojiggle’) is what takes over when learners’ voices are heard and taken as a legitimate counterpart. Learners/users have always done things with words, thus, it is through an attentive/active hearing and the admission of their performing arena, their languacultural *ginga*, that ELT can effectively integrate into middle-groundedness.

Scene 2 (*Englishing as talking back*)

Starting his class with a guiding question, “Do you believe in superstitions?”, the teacher warms students up by enticing their utterances. Curiously enough, though, what we observe along his performance is the presence of a few ‘anglocentrifugal’ occurrences, his enunciative diasporas in the very stream of an undisputable competence in his ‘pedagolinguistic’ resources.

Neto: Ok, everybody (.) NOW we are going to talk a little bit of (.) superstitions (...) Do you believe in superstitions?

Érica: Some (...)

Neto: Some? (.) Really?

Érica: Yeah (.) just some!

AA: (superposition of voices) ((some students claim they do not have superstitions))

Neto: No? (...) but do you know some?

Michel: YES (.) there’s one that if you pass under the (.) uh (.) under a chair, for example in the street (.) you’re gonna be unlucky

A: If you broke a mirror!

Neto: A CHAIR?

Michel: Oh (.) sorry! Eh (.) *escada*.

Dani: Stairs?

Neto: A ladder! (...) Ok, what about you? ((pointing to Victor)) What do you know?

Victor: Uh (...) black cat!

Neto: A black cat? If a black cat *cross* your way.

Victor: If a cat (.) a BLACK cat *cross* my way (...) salt.

Neto: So (.) what happens?

Victor: I get unlucky!

Neto: Oh (.)what about the salt?

Victor: If you (.) drop the salt.

Neto: Really?

Victor: Yeah!

Neto: It means bad luck?

The teacher's 'anglocentrifugation', as seen in bold in the excerpt, seems to highlight his own semiotic resonance³⁶. Thus, we can promptly perceive, in his diasporic utterance, an orientation defined by a perspective of 'semiotic mirroring'. Accordingly, and going against rule-based grains, it is acceptable stating that the teacher's seeming lapses are, in fact, the burst of something we could dub (*I*)glish, that is to say, the arousal of self (the mother tongue) in sheer mingling with the Other one.

What and how 'Englishers' perform become, in many instances, a matter of authorship; there is the fracture, but also the same – the echo of an ego – in an anglo tongue. (*I*)glish/(*Eu*)glês, in those terms and in the speakers' speech there seems to be what Figueiredo Neto (2017) referred to as the "non silenceable sounds of the self" (Figueiredo Neto 2017, p. 170). As seen, this (trans)language engagement, as well as its egoic drive cannot be said to be tied to average speakers/learners only; much on the contrary, it encompasses speakers of all kinds. Additionally, when these lapses take shape in the teacher's speech,

(speakers from within the engine), the idea of talking back gets its peak and we can promptly suggest that an *epistemologinga*/epistemolojiggle must take its place, not only in the stream of language production, but, chiefly, at the level of an informed and critical attitude towards language teaching.

Translanguaging as a blow of south wind: by way of Other jiggles

*Giro decolonial é Xirê*³⁷. In the same sense, that of sharing, singing and dancing, like in the rituals of Candomblé, we can state that Translanguaging is decolonizing through tongues. It is giving rise to a *desdoma* and, by doing so, setting an untamed mindset. In addition, we could take Englishing as one of the possible tags/epithets to this encompassing communicative phenomenon. In other words, Englishing sets its own identity within the big picture of translinguistic/transdialogical practices. By this token, when speakers utter, culture is not only a background, but a foreground where identities do come forward.

Faced with this, Interculturality and Middle-groundedness are housed, by all means, in the very stream of enunciation and, 'translanguagers', their inhabitants, are constantly "caught in the (speech) act" (Figueiredo Neto

2019, p. 185). Enunciation, thus, turns into the annunciation of languacultural identities operating as the compass of language learning, this ever-growing continuum that blows our voices of south wind... *Nosso sopro de vento sul*.

Falando entre línguas: do trançado intercultural à carnavalização translinguagreira

Resumo

Este estudo propõe refletir sobre a língua inglesa como fenômeno de expansão comunicativa e os consequentes processos de contato desse idioma com as línguas-culturas Outras. Assim, serão considerados os aspectos interculturais e decoloniais no percurso dos falantes-aprendizes, rumo ao seu engajamento translinguístico, de modo a verificar de que forma as fusões/mudanças de código (léxico, estrutura, prosódia e pronúncia) vão se incutindo nos imaginários linguísticos de aprendizes/usuários e como eles começam a produzir/expressar, não apenas a língua Outra, mas também as suas identidades locais. Para tanto, utilizamos de um cruzamento entre duas pesquisas de campo voltadas para os aspectos da produção/aprendizagem na língua inglesa bem como do processo de ensino. Os resultados indicam a premência de uma mudança efetiva na instância do ensino/aprendizagem em que falantes-aprendizes são considerados como uma das vozes da interação comunicativa com todas as suas possibilidades translinguísticas e sua contrapartida co-autoral.

Palavras-chave: Língua Inglesa; Ensino; Interculturais; Decoloniais; Translinguagreira.

Notas

- ¹ English as a *Lingua Franca*.
- ² Language where we ‘*singspeak*’ (Excerpt from Caetano Veloso’s song “*Língua*”).
- ³ [...] in rites and laughs, and jiggles and prayers.
- ⁴ From Yoruba language (*Alagbê*), the drummer in *candomblé* ceremonies; the one in charge of the drumming.
- ⁵ Along the text we will be using the terms semiotic, languaculture and languacultural as analogous ones.
- ⁶ My language is my fatherland, but I don’t have a fatherland, I have a motherland and I want a ‘fraterland’.
- ⁷ Fracture/fraterland towards alterity.
- ⁸ Sphere that splits, (alter)nates and (alter)s the ideological sameness of the WASP hegemonies.
- ⁹ Title borrowed from singer-song writer Marcela Bellas who reveals, through her song, *baianos*’ and *baianas*’ habit of mixing lexical codes when referring to, for example, neighborhood names in Salvador, from which we could mention: Cajazeiras (Cajacity), Mussurunga (Mussucity), Pau da Lima (Pau of Lime), among others.
- ¹⁰ Intro of Marcela Bellas’ Top of the little coconut tree video-clip, available at <https://www.youtube.com/watch?v=t19RfSdKRCg>. The transcription criteria were adapted from Mendes (2004).
- ¹¹ Little coconut tree summit.
- ¹² It is important to highlight that the intercultural language use we referred to has to do with the blended uses and the processes of experimenting and making meaning through languages.
- ¹³ A crossbred version of it with all the colours and contours which make it a Brazilian language.
- ¹⁴ That girl from Mussucity is very brother. Uncanny as it may sound, the word brother inserted in the utterance turned into an adjective, specially by the presence/emphasis of the adverb muito/very. In this sense, “brother” is equivalent to friendly.
- ¹⁵ In Brazilian Portuguese this word corresponds to the Anglophonic noun (billboard). We can link this phenomenon to the notion of nativization, that is to say, a process within which English has remodeled itself at the mercy of and in tune with local norms.
- ¹⁶ Brazilian term for bus billboard.
- ¹⁷ English Language Teaching.

- ¹⁸ This phenomenon is also observed in other countries within the expanding circle.
- ¹⁹ It is untying prohibitive ties of interdiction and promoting an Other entangling.
- ²⁰ Untaming is decolonizing.
- ²¹ The English language (trans)acquirer, someone who is born from intercrossings and working-through, far from representing a barbarian babbling, falls within an outright bigmouthness. Being a big mouth, in this sense, is floating among languaculturalities, voicing oneself in the multiple; in plurality. Therefore, speaking in the postcoloniality of English is operating ahead of the curve, metaphorical positioning of multiplicity implied in the Englishes of contemporary world.
- ²² [...] if there is liminality in enunciation, if there is sharing and plurality in the languaging experience, there is, likewise, an interculturality that beckons into both teaching and acquisitional relations. In the contemporary field of EL, therefore, it is the metabolization of English that takes shape when speech performs. Thus, metabolizing the language is transforming it and also oneself into a genuine acquirer/meaning maker being, it is turning oneself into a speech subject, realm of pervasiveness; crosscultural flows and counterflows.
- ²³ An outline that, having the border as the middle ground, keeps pushing forward and beyond.
- ²⁴ Rushdie's assertions are the result of his lectures in Salvador during 2014 edition of Fronteiras Braskem do Pensamento.
- ²⁵ Appropriation of the other's tongue.
- ²⁶ By transdialogical we understand the various discursive dimensions and its possibilities embodied in the speaker's stream of enunciation.
- ²⁷ In this sense, we discourage the idea of an alleged linguistic *sahib* and provide a proto-emancipatory march which collapses, in practical terms, the imitative adherence to an anglocentripetal norm and, as result, the very idea of centrality and periphery as proposed by the so-called Kachruvian circles. Kachru's reasonings about the circles, then, besides depicting the anglo-hegemonic mindset, eventually instills in the pedagogical ELT setting something we could take as an ideological legitimization between subduer and subdued. In addition, it is important to notice, within the World Englishes studies, that, by the same Kachruvian circles, an ideological gap was created and taken by the WASP world in order to instill and support both its domination and its alleged superiority [...] the production of Englishness is a proto-emancipatory materiality which dismantles the asymmetric notion between norm-providers and norm-dependents.
- ²⁸ In Candomblé rituals *Laroyê* is the greeting/*oriki* to hail Exu, known and worshipped as the messenger.
- ²⁹ I take the process I have been calling Englishing, alongside with expressions like Englishment and Englishness, as the overall manifestation of appropriation in the English language represented by syntactic fusions, neologisms and prosodic aspects, among others, (...) In other words, it is through the socializing practice represented by the language, through negotiation and meaning-making in the English contexts of language use that the deforeignization process takes place.
- ³⁰ *Saravá* is an expression commonly used as a greeting in Afro-Brazilian religions. Here, the compound term *punk-saravá* summons up the idea of a performative cultural mingling.
- ³¹ Data generated throughout observations, (doctoral research), in a public state school in the city of Caetité in the state of Bahia.
- ³² What is the meaning of fuck you?
- ³³ Teacher – It's BAD language
Duda – What does it MEAN?
Teacher – I CAN'T tell you
Duda – Can I WRITe it on the BOARD?
Teacher – NO
Duda – How about SHIT?
Teacher – you KNOW it, don't you?
Duda – I learned it in a GAME
- ³⁴ I'd rather listen to MUsic (.) I wanted to listen to RAP (.) That's what I like (.) besides dancing.
- ³⁵ Figueiredo Neto's Acronym for World Ecumenical Being (2019, p. 140). According to the author, the onset of this WEB perspective manages to deconstruct and, thus, decolonize the biased binarian idea intertwined with the WASP world. In sum a WEB mindset represents the very antithesis for what has been ideologically e historically represented by the white anglo-saxon protestant world.
- ³⁶ "(...) Do you believe in superstitions?". With this semiotic resonance the teacher employs the preposition (of) in his English utterance, instead of taking the standard expected one (about), given that Portuguese preposition (de) immediately corresponds to English preposition (of).

“If a black cat cross your way”. In this excerpt we can promptly notice the absence of the third person conjugation in the verb to cross, (crosses in the standard language), a recurrent phenomenon in the utterances of Brazilian speakers of English. This may well unveil the glossotopia we have referred to as well as the intercultural experimentation. Does it mean good luck?” The absence of the standard auxiliary verb in his utterance can be seen on the one hand as another instance of anglocentrifugation, given that Brazilian Portuguese speakers do not use auxiliary verbs to make questions or, on the other hand, as an informal language use. Data has shown that anglocentrifugation may be the case.

- ³⁷ *Xirê* as a decolonial turnover. We could say, for illustrative reasons, that a decolonial turnover is equivalent to the *Xirê* dance/circle, that is, a dance/ceremony that is held in order to invoke the *Orixás* and celebrate their diversity. Communal interaction of voices, then, is the very matrix of this analogy.

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